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A

Treatise

CONCERNING

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HEAVEN AND ITS WONDERS,

AND ALSO CONCERNING

HELL:

BEING A RELATION OF

THINGS HEARD AND SEEN.

FROM THE LATIN OF

EMANUEL SWEDENBORG,

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CONTENTS.

OF HEAVEN.

	Page.
Introduction	5
That the Lord is the God of Heaven	8
That the Divine of the Lord make Heaven	10
That the Divine of the Lord in Heaven is Love to Him and Charity towards the Neighbour	13
That Heaven is distinguished into two Kingdoms	17
That there are Three Heavens	20
That the Heavens consist of innumerable Societies	26
That every Society is a Heaven in a less Form, and every Angel a Heaven in the least Form	30
That the Universal Heaven in One Complex resembles One Man	35
That every Society in the Heavens resembles One Man	38
That hence every Angel is in a perfect Human Form	40
That it results from the Divine Human of the Lord, that Heaven, in the Whole and in Part, resembles a Man	44
That there is a Correspondence of all Things of Heaven, with all Things of Man	49
That there is a Correspondence of Heaven, with all things of the Earth	58
Concerning the Sun in Heaven	67
Concerning Light and Heat in Heaven	72
Concerning the Four Quarters in Heaven	82
Concerning the Changes of State of the Angels in Heaven	89
Concerning Time in Heaven	92
Concerning Representatives and Appearances in Heaven	96
Concerning the Garments with which the Angels appear Clothed	99
Concerning the Habitations and Mansions of the Angels	102
Concerning Space in Heaven	106
Concerning the Form of Heaven, according to which Consociations and Communications have Place there	109
Concerning Governments in Heaven	117
Concerning Divine Worship in Heaven	121
Concerning the Power of the Angels of Heaven	124
Concerning the Speech of the Angels	128
Concerning the Speech of Angels with Man	134
Concerning Writings in Heaven	141
Concerning the Wisdom of the Angels of Heaven	144
Concerning the State of Innocence of the Angels in Heaven	154
Concerning the State of Peace in Heaven	160
Concerning the Conjunction of Heaven with the Human Race	165

21848

Page.
Concerning the Conjunction of Heaven with Man by the Word . 172
That Heaven and Hell are from the Human Race 180
Concerning the Nations or People out of the Church, in Heaven . 186
Concerning Infants in Heaven 194
Concerning the Wise and the Simple in Heaven 203
Concerning the Rich and the Poor in Heaven 214
Concerning Marriages in Heaven 224
Concerning the Employments of the Angels in Heaven 238
Concerning Heavenly Joy and Happiness 242
Concerning the Immensity of Heaven 255

OF THE WORLD OF SPIRITS, AND OF THE STATE OF MAN AFTER DEATH.

What the World of Spirits is 261
That every Man is a Spirit as to his Interiors 266
Concerning the Resuscitation of Man from the Dead, and his Entrance into Life Eternal 271
That Man, after Death, is in the perfect Human Form 276
That Man, after Death, is in the Enjoyment of all Sense, Memory, Thought, and Affection, in which he was in the World, and that he leaves nothing except his Terrestrial Body 282
That Man, after Death, is of a quality agreeable to that of his former Life in the World 294
That the Delights of the Life of every one after Death are turned into correspondent Ones 307
Concerning the First State of Man after Death 314
Concerning the Second State of Man after Death 318
Concerning the Third State of Man after Death, which is the state of Instruction of those who come into Heaven 328
That no one comes into Heaven from immediate Mercy 335
That it is not so difficult as it is supposed to live a Life which leads to Heaven 340

OF HELL.

That the Lord rules the Hells 349
That the Lord casts no one down into Hell, but that the Spirit casts himself down 353
That all who are in the Hells are in Evils and the Falses thence derived, originating in the Loves of Self and of the World . . . 357
What is meant by Infernal Fire, and what by Gnashing of Teeth . 368
Concerning the Malice and wicked Arts of Infernal Spirits . . . 375
Concerning the Appearance, Situation, and Plurality of the Hells . 378
Concerning the Equilibrium between Heaven and Hell 384
That Man is in Freedom through the Equilibrium between Heaven and Hell 389

CONCERNING

HEAVEN AND HELL.

1. WHERE the Lord discourses with His disciples concerning the consummation of the age, which is the last time of the church,* at the end of the predictions concerning its successive states as to love and faith,† He thus speaks: "*Immediately after the affliction of those days the sun shall be obscured, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be in commotion. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth wail: and they shall see the Son of Man coming in the clouds of heaven with power and much glory. And He shall send forth His angels with a trumpet and a great voice, and they shall gather together His elect from the four winds, from the extreme of the heavens even to their extreme.*" Matt. xxiv. 29, 30, 31. They who understand the above

From the ARCANA COELESTIA.

* That the consummation of the age is the last time of the Church, n. 4535, 10672.

† The things which the Lord predicted in Matt. chap. xxiv. xxv. concerning the consummation of the age, and concerning His advent, thus concerning the successive vastation of the church and concerning the last judgment, are explained at the beginning of chapters xxvi. to xl. Gen. at n. 3353 to 3356, 3486 to 3489, 3650 to 3655, 3751 to 3759, 3897 to 3901, 4056 to 4060, 4129 to 4231, 4332 to 4335, 4422 to 4424, 4635 to 4638, 4661 to 4664, 4807 to 4810, 4954 to 4959, 5063 to 5071.

words according to the sense of the letter, no otherwise believe than that all those things will come to pass according to the description in that sense, at the final period which is called the last judgment; thus not only that the sun and moon will be obscured, and that the stars will fall from heaven, and that the sign of the Lord will appear in heaven, and that they will see him in the clouds, and at the same time angels with trumpets, but also, according to predictions in other places, that the whole visible world will perish, and that afterwards a new heaven with a new earth will have existence. In this opinion are most at this day within the church: but they who believe thus, are not aware of the arcana which lie concealed in singular the things of the Word. For in singular the things of the Word there is an internal sense, treating not of natural and worldly things, such as are those contained in the sense of the letter, but of spiritual and celestial things, and this not only as to the sense of many expressions, but even as to every expression*: for the Word is written by mere correspondences†, to the intent that in singular things there may be an internal sense. What the quality of that sense is, may be manifest from all those things which have been said and shown concerning it in the *Arcana Cœlestia*, which also may be seen thence collected in the explication concerning the *White Horse*, spoken of in the Apocalypse. According to that sense are to be understood what the Lord spake in the passage above quoted concerning His coming in the clouds of heaven: by the sun there, which shall be obscured, is signified the Lord as to love‡; by the moon, the Lord as to faith;§ by the stars, the knowledges of good and truth, or of love and faith;‖ by the sign of the Son of Man in heaven, the appearing of divine truth; by the tribes of the earth which shall wail, all things of truth and

* That in all and singular the things of the Word there is an internal or spiritual sense, n. 1143, 1984, 2135, 2333, 2395, 2495, 4442, 9049, 9063, 9086.

† That the Word is written by mere correspondences, and that hence all and singular things therein signify spiritual things, n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2900, 9086.

‡ That the sun, in the Word, signifies the Lord as to love, and hence love to the Lord, n. 1529, 1837, 2441, 2495, 4060, 4696, 4996, 7083, 10809.

§ That the moon, in the Word, signifies the Lord as to faith, and hence faith in the Lord, n. 1529, 1530, 2495, 4060, 4996, 7083.

‖ That stars, in the Word signify, the knowledges of good and of truth, n. 2495, 2849, 4697.

good, or of faith and love ;* by the coming of the Lord in the clouds of heaven with power and glory, His presence in the Word, and revelation ;† by clouds is signified the literal sense of the Word,‡ and by glory the internal sense of the Word ;§ by angels with a trumpet and a great voice is signified heaven, whence is divine truth.‖ Hence it may be manifest, that by the above words of the Lord is understood, that in the end of the church, when there is no longer any love nor consequently any faith, the Lord will open the Word as to its internal sense, and will reveal the arcana of heaven : the arcana which are revealed in the following pages, are concerning Heaven and Hell, and at the same time concerning the life of man after death. The man of the church at this day scarcely knows any thing respecting heaven and hell, or respecting his life after death, although they all stand described in the Word ; yea, many, even, who are born within the church, deny those things, saying in their heart, who has ever come thence and given information ? Lest therefore such a negative principle, which prevails especially amongst those who have much worldly wisdom, should also infect and corrupt the simple in heart and the simple in faith, it has been given me to be with the angels, and to discourse with them as man with man, and also to see things which are in the heavens, likewise which are in the hells, and this during thirteen years ; thus now to describe them from what has been seen and heard ; in the hope that by these means ignorance may be enlightened, and incredulity dissipated. The reason why such an immediate revelation exists at this day, is, because this is what is understood by the coming of the Lord.

* That tribes signify all truths and goods in the complex, thus all things of faith and of love, n. 3858, 3926, 4060, 6335.

† That the coming of the Lord is His presence in the Word, and revelation, n. 3900, 4060.

‡ That clouds, in the Word, signify the Word in the letter, or the sense of its letter, n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574.

§ That glory, in the Word, signifies divine truth such as is in heaven, and such as is in the internal sense of the Word, n. 4809, 5292, 5922. 8267, 8427, 9429, 10574.

‖ That a trumpet signifies divine truth in heaven, and revealed from heaven, n. 8815, 8823, 8915 ; the same is signified by voice, n. 6971, 9926.

That the Lord is the God of Heaven.

2. The first object of concern must be to know who is the God of heaven, since all other things depend on that knowledge. In the universal heaven no other is acknowledged as the God of heaven but the Lord alone: it is there said, as He Himself taught, that *He is one with the Father;* that *the Father is in Him, and He in the Father;* and that *whosoever seeth Him, seeth the Father;* and that *every thing holy proceedeth from Him*, John x. 30, 38; chap. xiv. 10, 11; chap. xvi. 13, 14, 15. I have frequently discoursed with angels on this subject, and they constantly said, that they cannot in heaven distinguish the Divine into three, inasmuch as they know and perceive that the Divine is one, and that it is one in the Lord: they said also, that such of the church as come from the world, and have entertained an idea of three Divine beings, cannot be admitted into heaven, inasmuch as their thought wanders from one to another, and it is not there allowable to think of three and to speak of one*, since every one in heaven speaks from thought, for speech there is cogitative, or speaking thought: wherefore they, who, in the world, have distinguished the Divine into three, and have conceived a separate idea of each and have not made and concentrated it into one in the Lord, cannot be received; for in heaven there is given a communication of all thoughts, wherefore if any one should come thither thinking of three and confessing one, he would be immediately discovered and rejected. It is however to be noted, that all they, who have not separated truth from good, or faith from love, receive in the other life, when instructed, the heavenly idea concerning the Lord, viz. that He is the God of the universe; but it is otherwise with those who have separated faith from life, that is, who have not lived according to the precepts of true faith.

3. They within the church who have denied the Lord, and have acknowledged only the Father, and have confirmed themselves in such a faith, are out of heaven; and whereas there is not given with them any influx from heaven, where the Lord alone is adored, they

* That christians in the other life are explored, as to the idea they had concerning one God, and that it has been discovered that they had an idea of three Gods, n. 2329, 5256, 10736, 10738, 10821. That a Divine Trine [or trinity] in the Lord is acknowledged in heaven, n. 14 15. 1729, 2005, 5256, 9303.

are deprived by degrees of the faculty of thinking what is true on any subject whatsoever, and at length they become either as mutes, or speak foolishly, and wander about, hanging down and dangling their arms as if they were deprived of all strength in the joints. But they who have denied the Divine of the Lord, and have acknowledged only His human, like the Socinians, are in like manner out of heaven, and are conveyed forwards a little towards the right, and are let down into the deep, and thus are separated altogether from the rest of those who come from the christian world. But they who profess to believe in an invisible Divine, which they call the [*Ens*] of the universe, from which all things existed, and reject faith in the Lord, have found by experience that they believe in no God, because an invisible Divine is to them like nature in its first principles, which is no object of faith and love, inasmuch as it is no object of thought* : these have their lot amongst those who are called naturalists. The case is otherwise with those who are born out of the church, and are called gentiles, of whom more will be said in the following pages.

4. All infants, of whom a third part of heaven consists, are initiated into the acknowledgment and faith that the Lord is their Father, and afterwards that He is the Lord of all things, thus the God of heaven and earth. That infants grow up in the heavens, and are perfected by knowledges, even to angelic intelligence and wisdom, will be seen in what follows.

5. That the Lord is the God of heaven, cannot be doubted by those who are of the church, for He Himself taught, *that all things of the Father are His*, Matt. xi. 27; John xvi. 15; chap. xvii. 2; and *that He hath all power in heaven and in earth*, Matt. xxviii. 16: He saith in heaven and in earth, since He who rules heaven rules earth also, for one depends on the other†. To rule heaven and earth, is to receive from Him all the good which is of love, and all the truth which is of faith, thus all intelligence and wisdom, and

* That a Divine not perceptible by any idea, is not an object capable of being received by faith, n. 4733, 5110, 5633, 6982, 6996, 7004, 7211, 9267, 9359, 9972, 10067.

† That the universal heaven is the Lord's, n. 2751, 7086. That He has power in the heavens and in the earths, n. 1607, 10089, 10827. That since the Lord rules heaven, He also rules all things which thence depend, thus all things in the world, n. 2026, 2027, 4523, 4524. That the Lord alone has the power of removing the hells, of withholding from evils, and of keeping in good, thus of saving, n. 10019.

thereby all happiness; in fine, eternal life: this also the Lord taught when he said, "*He who believeth on the Son, hath eternal life; but he who believeth not the Son, shall not see life*," John iii. 36: again: "*I am the Resurrection and the Life; he that believeth on Me, though he die, shall live; every one who liveth and believeth on Me shall not die eternally*," John xi. 24, 25: and again: "*I am the way, the truth and the life*," John xiv. 6.

6. There were some spirits, who, whilst they lived in the world, professed to believe in the Father, and had no other idea concerning the Lord than as of another man, and hence they did not believe Him to be the God of heaven; wherefore they were permitted to wander about, and to enquire wheresoever they pleased, whether there is any other heaven than that of the Lord: they continued their enquiry for some days, and found no other. They were of those who place the happiness of heaven in glory and in dominion, and because they could not obtain what they desired, and were told that heaven does not consist in such things, they were indignant, and wished to have a heaven in which they could domineer over others, and enjoy the glory of high station as in the world.

That the Divine of the Lord makes Heaven.

7. The angels taken collectively are called heaven, because they constitute it; nevertheless it is the Divine proceeding from the Lord, which flows-in with the angels, and is received by them, which makes heaven in general and in particular. The Divine proceeding from the Lord is the good of love and the truth of faith; in proportion therefore as they receive what is good and true from the Lord, in the same proportion they are angels, and in the same proportion they are heaven.

8. Every one in the heavens knows and believes, yea, perceives, that he willeth and doeth nothing of good from himself, and that he thinketh and believeth nothing of truth from himself, but from the Divine, thus from the Lord, and that the good and truth which are from himself are not good and truth, because there is no life in them from the Divine. The angels of the inmost heaven also clearly perceive and are sensible of the influx, and so far as they receive it, so far they seem to themselves to be in heaven, because so far in

love and in faith, and so far in the light of intelligence and wisdom, and in celestial joy thence: inasmuch as all those proceed from the Divine of the Lord, and the angels possess heaven in them, it is evident that the Divine of the Lord makes heaven, and not the angels from any thing properly their own*. Hence it is that heaven, in the Word, is called the habitation of the Lord, and His throne; and that its inhabitants are said to be in the Lord†. But how the Divine proceeds from the Lord, and fills heaven, will be shown in what follows.

9. The angels, from their wisdom, go still further, and say, not only that every thing good and true is from the Lord, but likewise the all of life, which they confirm by this consideration, viz. that nothing can exist from itself, but from what is prior to itself, thus that all things exist from a First, which they call the very *esse* of the life of all things, and that in like manner they subsist, since to subsist is perpetually to exist, and that what is not continually kept in connexion with the First by intermediates, instantly decays, and is altogether dissipated. They say moreover, that there is only one single fountain of life, and that the life of man is a stream thence derived, which would instantly cease to flow, if it did not subsist continually from its fountain. They further insist, that from that one single fountain of life, which is the Lord, nothing proceeds but divine good and divine truth, and that these affect every one according to reception; thus that those who receive them in faith and life have heaven in them, but that those who reject them or suffocate them turn them into hell, since in such case they turn good into evil, and what is true into what is false, thus life into death. That the all of life is from the Lord, they also confirm by this consideration, that all things in the universe have reference to good and truth; the life of the will of man, which is the life of his love,

* That the angels of heaven acknowledge all good to be from the Lord, and nothing from themselves; and that the Lord dwells with them in what is His own, and not in their proprium, n. 9338, 10125, 10151, 10157. That therefore, in the Word, by angels is meant something of the Lord, n. 1925, 2821, 3039, 4085, 8192, 10528. And that on this account the angels are called gods, from the reception of what is divine from the Lord, n. 4295, 4402, 7268, 7873, 8301, 8192. That from the Lord also is every thing good which is good, and every thing true which is true, consequently all peace, love, charity, and faith, n. 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904. And all wisdom and intelligence, n. 109, 112, 121, 124.

† That they who are in heaven are said to be in the Lord, n. 3637, 3638.

to good, and the life of the understanding of man, which is the life of his faith, to truth; wherefore since every thing good and true comes from above, it follows that the all of life is likewise from the same source. Inasmuch as the angels thus believe, therefore they refuse all thanks on account of the good which they do, and are indignant and withdraw themselves if any one attributes good to them. They wonder how any one can believe that he is wise from himself, and that he doeth good from himself, for they do not call this good, to do good for the sake of self, because it is done from self; but to do good for the sake of good, this they call good from the Divine, and say that this good is what makes heaven, because this good is the Lord*.

10. The spirits who, during their abode in the world, have confirmed themselves in the belief, that the good which they do and the truth which they believe are from themselves, or appropriated to them as their own, (in which belief all those are who place merit in their good actions, and claim justice to themselves,) are not received into heaven, being shunned by the angels, who regard them as stupid and as thieves; as stupid, because they continually have respect to themselves, and not to the Divine, and as thieves, because they rob the Lord of what is His. These are opposed to the faith of heaven, viz. that the Divine of the Lord received by the angels makes heaven.

11. That they who are in heaven and in the church are in the Lord, and the Lord in them, the Lord also teaches where He says, "*Abide in Me, and I in you; as the branch cannot bear fruit of itself unless it abide in the vine, so neither can ye unless ye abide in Me: I am the vine, ye the branches; he who abideth in Me, and I in him, the same bringeth forth much fruit; because without Me ye cannot do any thing*," John xv. 4 to 7.

12. From these considerations it may now be manifest, that the Lord dwells in His Own with the angels of heaven, and thus that the Lord is the All in All of heaven; and this by reason that good from the Lord is the Lord with the angels, for what is from Him is Him; consequently that good from the Lord is heaven to the angels, and not any thing proper to themselves.

* That good from the Lord has the Lord inwardly in itself, but not good from the *proprium*, n. 1802, 3951, 8478.

That the Divine of the Lord in Heaven is Love to Him, and Charity towards the Neighbour.

13. The Divine proceeding from the Lord is called in heaven divine truth, for a reason of which we shall speak in the following pages. This divine truth flows-in into heaven from the Lord from His divine love. Divine love and divine truth thence derived are comparatively like the fire of the sun and the light thence proceeding in the world; love being as the fire of the sun, and the truth thence proceeding as light from the sun: by correspondence also fire signifies love, and light the truth thence proceeding*. Hence it may be manifest what is the quality of the divine truth proceeding from the divine love of the Lord, that in its essence it is divine good conjoined to divine truth, and because it is conjoined, it vivifies all things of heaven, as the heat of the sun conjoined to the light in the world fructifies all things of the earth, as is the case in the time of spring and summer: it is otherwise when heat is not conjoined to light, thus when light is cold, in which case all things are torpid, and lie lifeless. That divine good, which is compared to heat, is the good of love appertaining to the angels, and the divine truth, which is compared to light, is that by which and from which is the good of love.

14. The reason why the Divine in heaven, which makes heaven, is love, is, because love is spiritual conjunction, conjoining angels with the Lord, and conjoining them with each other; and so conjoining them, that they are all as one in the Lord's sight. Moreover, love is the very *esse* of life with every one; wherefore from it an angel has life, and also every man has life: that from love is the inmost vital principle of man, must be obvious to every considerate person; for from its presence he grows warm, from its absence he grows cold, and from privation of it he dies.† But it is to be noted,

* That fire, in the Word, signifies love in each sense, n. 934, 4906, 5215. That sacred and celestial fire signifies divine love, and every affection which is of that love, n. 934, 6314, 6832. That the light thence derived signifies truth proceeding from the good of love, and light in heaven the divine truth, n. 3395, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684.

† That love is the fire of life, and that life itself is actually thence derived, n. 4906, 5071, 6032, 6314.

that the quality of every one's life is such as the quality of his love is.

15. There are in heaven two distinct loves, love to the Lord and love towards the neighbour: in the inmost or third heaven is love to the Lord, and in the second or middle heaven is love towards the neighbour: each proceeds from the Lord, and each makes heaven. In what manner these two loves are distinguished, and in what manner they are conjoined, appears in heaven in clear light, but only obscurely in the world. In heaven, by loving the Lord is not meant to love Him as to person, but to love the good which is from Him, and to love good is to will and to do good from love; and by loving the neighbour is not meant to love an associate as to person, but to love truth which is from the Word, and to love truth is to will and to do it: hence it is evident, that those two loves are distinguished like good and truth, and that they are conjoined like good with truth.* But these things are of difficult apprehension with the man who is unacquainted with the nature of love and of good, and with what is meant by neighbour.†

16. I have discoursed occasionally with angels on this subject, who expressed their wonder that men of the church do not know, that to love the Lord and to love the neighbour is to love good and truth, and by willing to do them; when yet they may know, that every one testifies love by willing and doing what another wills, and that thus he is loved in return, and conjunction is effected, and not by loving another and still not doing his will, which in itself is not to love. They may also know, that the good proceeding from the Lord is a likeness of Him, inasmuch as He is in it, and that they become likenesses of Him, and are conjoined to Him, who make good and truth their life, by willing and doing them: to will also is to love to do. That this is the case, the Lord also teaches in the Word, where He says, "*He that hath My precepts and doeth them*,

*That to love the Lord and the neighbour is to live according to the Lord's precepts, n. 10143, 10153, 10310, 10578, 10648.

† That to love the neighbour is not to love the person, but to love that which appertains to him, and which constitutes him, thus truth and good, n. 5025, 10336. That they who love the person, and not what appertains to another, and constitutes him, love alike what is evil and what is good, n. 3820. That charity consists in willing truths and in being affected by truths for the sake of truths, n. 3876, 3877. That charity towards the neighbour is to do what is good, just and right in every work and in every employment, n. 8120, 8121, 8122.

he it is who loveth Me, and I will love him, and make my abode with him," John xiv. 21, 23: and again: "*If ye do My commandments, ye shall abide in My love*," John xv. 10, 12.

17. That the Divine proceeding from the Lord, which affects the angels, and makes heaven, is love, is testified by all experience in heaven; for all its inhabitants are forms of love and charity, appearing in ineffable beauty, whilst love beams forth from their countenances, from their discourse, and from singular the things of their life.* Moreover, there are spiritual spheres of life, which proceed from every angel and from every spirit, and encompass them, by which they are occasionally known, at a considerable distance, in regard to their quality as to the affections which are of love. For those spheres flow forth from the life of the affection, and thence of the thought of every one, or from the life of his love and of his faith thence derived: the spheres going forth from the angels are so full of love, as to affect the inmost of the life of those with whom they are: they have sometimes been perceived by me, and have thus affected me.† That love is that from which the angels have their life, is manifest also from this consideration, that every one in the other life turns himself according to his love: they who are in love to the Lord and in love towards the neighbour, turn themselves constantly to the Lord; but they who are in the love of self, turn themselves constantly backwards from the Lord: this is the case in every direction of the body, for in the other life spaces are according to the states of their interiors, and in like manner the quarters, which are not there determined as in the world, but are determined according to the direction of their faces. Nevertheless it is not the angels who turn themselves to the Lord, but the Lord who turns those to Himself who love to do the things which are from Him.‡ But more will be said on this subject in

* That the angels are forms of love and charity, n. 3804, 4735, 4797, 4985, 5199, 5530, 9679, 10177.

† That a spiritual sphere, which is a sphere of life, flows forth and diffuses itself from every man, spirit and angel, and encompasses them, n. 4464, 5179, 7454, 8630. That it flows forth from the life of their affection and of the thought thence derived, n. 2489, 4464, 6206.

‡ That spirits and angels turn themselves constantly to their loves, and they who are in the heavens constantly to the Lord, n. 10130, 10189, 10420, 10702. That the quarters in the other life are to every one according to the aspect of the face, and are thence determined, otherwise than in the world, n. 10130, 10189, 10420. 10702.

the following pages, where the quarters in the other life will be treated of.

18. The reason why the Divine of the Lord in heaven is love, is, because love is the receptacle of all things of heaven, which are peace, intelligence, wisdom, and happiness: for love receives all and singular the things which are in agreement with itself; it desires them, enquires after them, imbues them as of its own accord, since it is willing to be continually enriched and perfected by them.* This also is known to man, since the love in which he is as it were inspects and draws from the things of his memory all things which are in agreement with it, and collects them together, and arranges them in itself and under itself, in itself that they may be its own, and under itself that they may be subservient to itself; but all other things, which are not in agreement, it rejects and exterminates. That there is in love every faculty of receiving truth suitable to itself, and a desire of conjoining them to itself, is manifest also from those who are raised up into heaven, who, although they have been simple in the world, still come into angelic wisdom, and into the happinesses of heaven, when amongst the angels: the reason is, because they have loved good and truth for the sake of good and truth, and have implanted them in their lives, and thereby have become faculties of receiving heaven with all its ineffable things. But they who are in the love of self and the world, are in no faculty of receiving those things, but hold them in aversion, reject them, and flee away at their first touch and influx, and associate themselves with those in hell who are in similar loves to their own. There were certain spirits who doubted whether such things were in heavenly love, and they desired to know whether it was so, wherefore they were let into a state of heavenly love, all opposing things being in the mean time removed, and they were brought forward a considerable space towards the angelic heaven, and thence they told me, that they perceived an interior happiness that they could not express in words, lamenting greatly that they must return into their former state. Others were also elevated into heaven, and in proportion to their more interior or higher elevation, they entered into intelligence and wisdom, so as to be able to perceive things

*That innumerable things are in love, and that love receives to itself all things which are in agreement, n. 2500, 2572, 3078, 3189, 6323, 7490, 7750

which before were incomprehensible to them. Hence it is manifest that love proceeding from the Lord is the receptacle of heaven, and of all things there.

19. That love to the Lord and neighbourly love comprehend in them all truths divine, may be manifest from what the Lord Himself spoke concerning those two loves where He says, "*Thou shalt love the Lord thy God from thy whole heart and from thy whole soul; this is the greatest and first precept; the second, which is like unto it, is, thou shalt love thy neighbour as thyself: from these two precepts hang the law and the prophets,*" Matt. xxii. 37, 38, 39, 40: the law and the prophets are the whole Word, thus all truth divine.

That Heaven is distinguished into two Kingdoms.

20. Inasmuch as in heaven there are infinite varieties, and one society is not altogether like another, nor indeed one angel like another,* therefore heaven is distinguished into general, specific, and particular: in general it is distinguished into two kingdoms; specifically into three heavens; and in particular into innumerable societies: we shall speak of each in the following pages. They are called kingdoms, because heaven is called the kingdom of God.

21. There are angels who more and less interiorly receive the Divine proceeding from the Lord; they who receive it more interiorly are called celestial angels, but they who receive it less interiorly are called spiritual angels; hence heaven is distinguished into two kingdoms, one of which is called the Celestial Kingdom, the other the Spiritual Kingdom.†

* That there is an infinite variety, and in no case is any one thing the same with another, n. 7236, 9002. That there is also an infinite variety in the heavens, n. 684, 690, 3744, 5598, 7236. That the varieties in the heavens are varieties of good, n. 3744, 4005, 7236, 7833, 7836, 9002. That by it all the societies in the heavens, and every angel in a society, are distinct from each other, n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836. But that still all make one by love from the Lord, n. 457, 3986.

† That heaven in the whole is distinguished into two kingdoms, the celestial kingdom, and the spiritual kingdom, n. 3887 4138. That the angels of the celestial kingdom receive the Divine of the Lord in the will, thus more interiorly than the spiritual angels, who receive it in the intellectual part, n. 5113, 6367, 6521, 9935, 9995, 10124.

22. The angels who constitute the celestial kingdom, inasmuch as they receive the Divine of the Lord more interiorly, are called interior and also superior angels; and hence also the heavens which they constitute are called interior and superior heavens.* The reason why they are called superior and inferior is, because interiors and exteriors are so called.†

23. The love in which they are who are in the celestial kingdom, is called celestial love; and the love in which they are who are in the spiritual kingdom, is called spiritual love: celestial love is love to the Lord, and spiritual love is charity towards the neighbour. And whereas all good is of love, for what any one loves, this is to him good, therefore also the good of one kingdom is called celestial, and the good of the other spiritual. Hence it is evident in what respect those two kingdoms are distinct, viz. that they are distinguished like the good of love to the Lord and the good of charity towards the neighbour;‡ and whereas the former good is a more interior good, and the former love is a more interior love, therefore the celestial angels are more interior angels, and are called superior.

24. The celestial kingdom is also called the priestly kingdom of the Lord, and in the Word His habitation, and the spiritual kingdom is called His regal kingdom, and in the Word His throne: from the Divine-celestial also the Lord in the world was called Jesus, and from the Divine-spiritual, Christ.

25. The angels in the celestial kingdom of the Lord, greatly excel in wisdom and glory the angels who are in the spiritual kingdom, by reason of their more interior reception of the Divine of the Lord, being in love to Him, and hence being nearer and more closely conjoined to Him.§ The reason why the former angels are of such a quality, is, because they have received and do receive divine truths immediately in the life, and not, as the spiritual, in previous

* That the heavens, which constitute the celestial kingdom, are called superior, but those which constitute the spiritual kingdom, are called inferior, n. 10068.

† That interior things are expressed by superior, and that superior things signify interior, n. 2148, 3084, 4599, 5146, 8325.

‡ That the good of the celestial kingdom is the good of love to the Lord, and the good of the spiritual kingdom is the good of charity towards the neighbour, n. 3691, 6435, 9468, 9680, 9683, 9780.

§ That the celestial angels are immensely wiser than the spiritual angels, n. 2718, 9995. What is the distinction between the celestial angels and the spiritual angels, n. 2088, 2669, 2708, 2715, 3235, 3240, 4788, 7068, 8121, 9277, 10295.

memory and thought; wherefore they have those truths inscribed on their hearts, perceiving them and as it were seeing them in themselves, nor do they at any time reason concerning them whether it be so or not so:* they are like those described in Jeremiah, "*I will put My law in their mind, and write it on their heart: they shall not teach any more every one his friend, and every one his brother, saying, know ye Jehovah; they shall know Me from the least of them unto the greatest of them*," xxxi. 33, 34: and they are called in Isaiah "*The taught of Jehovah*," liv. 13: that they who are taught of Jehovah are they who are taught of the Lord, the Lord Himself teaches in John, chap. vi. 45, 46.

26. It was said that they possess wisdom and glory above the rest, because they have received and do receive divine truths immediately in the life, for as soon as they hear them they also will and do them, neither do they store them up in the memory, and afterwards think whether it be so. They who are such, know instantly by influx from the Lord, whether the truth which they hear be truth, for the Lord flows-in immediately into the will of man, and mediately through the will into his thinking faculty; or, what is the same thing, the Lord flows-in immediately into good, and mediately through good into truth;† for that is called good which is of the will and thence of the work, but that is called truth which is of the memory and thence of the thought. All truth likewise is turned into good, and implanted in the love, as soon as it enters the will; but so long as truth is in the memory and thence in the thought, it doth not become good, nor doth it live, neither is it appropriated to man, inasmuch as man is man from will and thence from understanding, and not from understanding separate from will.‡

* That the celestial angels do not reason concerning the truths of faith, because they perceive them in themselves, but that the spiritual angels reason concerning them whether it be so or not so, n. 202, 337, 597, 607, 784, 1121, 1387, 1398, 1919, 3246, 4448, 7680, 7877, 8780, 9277, 10786.

† That the Lord's influx is into good, and by good into truth, and not *vice versa*, thus into the will, and by it into the understanding, and not *vice versa*, n. 5482, 5649, 6027, 8685, 8701, 10153.

‡ That the will of man is the very *esse* of his life, and that it is the receptacle of the good of love, and that the understanding is the *existere* of life thence, and that it is the receptacle of the truth and good of faith, n. 3619, 5002, 9282. Thus that the life of the will is the principal life of man, and that the life of the understanding proceeds thence, n. 585, 590, 3619, 7342, 8885, 9283, 10076, 10109, 10110. That

27. Such being the distinction between the angels of the celestial kingdom and the angels of the spiritual kingdom, therefore they are not together, nor do they hold consort with each other, having communication only by intermediate angelic societies, which are called celestial-spiritual. Through these societies the celestial kingdom flows-in into the spiritual ;* and hence it comes to pass, that although heaven is divided into two kingdoms, they still make one, the Lord always providing such intermediate angels, by whom is communication and conjunction.

28. Since the angels both of one and the other kingdom are much treated of in the following pages, therefore it is needless here to be more particular on the subject.

That there are Three Heavens.

29. There are three heavens, and they are most distinct from each other, viz. the inmost or third, the middle or second, and the ultimate or first; and they follow in order, and subsist amongst themselves, as the supreme part of man which is called the head, his middle part which is the body, and the ultimate part which is the feet; and like the highest part of a house, its middle part, and its lowest. In such order also is the Divine which proceeds and descends from the Lord: hence, from the necessity of order, heaven is tripartite.

30. The interiors of man, which are of his mind [*mens*] and of his mind [*animus*], are also in a like order, consisting of an inmost, a middle, and an ultimate: for at the creation of man, all things of

those things become things of life, and are appropriated to man, which are received by the will, n. 3161, 9386, 9393. That man is man from will and understanding thence, n. 8911, 9069, 9071, 10076, 10109, 10110. Every one also is loved and valued by others, who wills well and understands well, and is rejected and held in light estimation who understands well, and does not will accordingly, n. 8911. 10076. That man also after death remains as his will is, and his understanding thence derived, and that the things of the understanding, which are not at the same time become things of the will, vanish, because they are not in the man, n. 9069, 9071, 9282, 9386, 10153.

* That between the two kingdoms there is communication and conjunction by angelic societies, which are called celestial-spiritual, n. 4047, 6435, 8787, 8881. Concerning the influx of the Lord through the celestial kingdom into the spiritual, n. 3969, 6366.

divine order were collated into him, so that he was made divine order in form, and thence a heaven in the least effigy.* Therefore also a man communicates with the heavens as to his interiors, and likewise comes amongst angels after death; amongst the angels of the inmost heaven, or of the middle, or of the ultimate, according to reception of divine good and truth from the Lord, during his life in the world.

31. The Divine which flows-in from the Lord, and is received in the third or inmost heaven, is called celestial, and hence the angels who are there are called celestial angels; the Divine which flows-in from the Lord, and is received in the second or middle heaven, is called spiritual, and hence the angels who are there are called spiritual angels; but the Divine, which flows-in from the Lord, and is received in the ultimate or first heaven, is called natural; yet whereas the natural of that heaven is not as the natural of the world, but hath in it a spiritual and celestial, therefore that heaven is called spiritual and celestial-natural, and thence the angels who are there, are called spiritual and celestial-natural;† they are called spiritual-natural who receive influx from the second or middle heaven, which is the spiritual heaven; and they are called celestial-natural who receive influx from the third or inmost heaven, which is the celestial heaven. The spiritual-natural angels and the celestial-natural are distinct from each other, but still they constitute one heaven, because they are in one degree.

* That all things of divine order were collated into man and that man from creation is divine order in form, n. 4219, 4220, 4223, 4523, 4524, 5114, 5368, 6013, 6057, 6605, 6626, 9706, 10156, 10472. That with man his internal man was formed to the image of heaven, and his external to the image of the world, and that on this account man was called by the ancients a microcosm, n. 4523, 5368, 6013, 6057, 9279, 9706, 10156, 10472. That thus man from creation, as to his interiors, is a heaven in its least effigy, according to the image of the greatest, and that this also is the case with man who is created anew, or regenerated by the Lord, n. 911, 1900, 1982, 3624 to 3631, 3634, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632.

† That there are three heavens, the inmost, the middle, and the ultimate; or the third, the second, and the first, n. 684, 8594, 10270. That the goods in each heaven follow also in a threefold order, n. 4938, 4939, 9992, 10005, 10017. That the good of the inmost or third heaven is called celestial, the good of the middle or second heaven spiritual, and the good of the ultimate or first heaven spiritual-natural, n. 4279, 4286, 4938, 4939, 9992, 10005, 10017, 10068.

32. There is in each heaven an internal and an external; they who are in the internal, are there called internal angels; but they who are in the external are there called external angels: the external and internal in the heavens, or in each heaven, are like the will-principle and its intellectual with man, the internal being as the will-principle, and the external as its intellectual. Every thing of the will-principle hath its intellectual, the one not being given without the other: the will-principle is comparatively as flame, and its intellectual as the light thence derived.

33. It is well to be noted that the interiors of the angels are what cause them to be in one heaven or in another; for the more the interiors are open to the Lord, they are in a more interior heaven. There are three degrees of the interiors appertaining to every one, both angel and spirit, and also to man: they with whom the third degree is open, are in the inmost heaven; they, with whom the second is open, or only the first, are in the middle or ultimate heaven. The interiors are opened by the reception of divine good and divine truth: they who are affected with divine truths, and admit them immediately into the life, thus into the will and thence into act, are in the inmost or third heaven, and are in that heaven according to the reception of good from the affection of truth; but they who do not admit those truths immediately into the will, but into the memory and thence into the understanding, and in consequence thereof will and do them, are in the middle or second heaven; whilst they who live moral, and believe in the Divine, without any particular concern about being instructed, are in the ultimate or first heaven.* Hence it may be manifest, that the states of the interiors make heaven, and that heaven is within every one, and not without him; as the Lord also teacheth, where He saith, "*The kingdom of God cometh not with observation, neither shall they say lo here, or lo there, for behold ye have the kingdom of God within you.*" Luke xvii. 20, 21.

34. Every perfection also increases towards the interiors, and decreases towards the exteriors, inasmuch as the interiors are nearer to the Divine, and in themselves purer, but the exteriors are more

* That there are as many degrees of life in man, as there are heavens, and that they are opened after death according to his life, n. 3747, 9594. That heaven is in man, n. 3884. Consequently that he who receives heaven in himself during his abode in the world, comes into heaven after death, n. 10717.

remote from the Divine, and in themselves grosser.* Angelic perfection consists in intelligence, in wisdom, in love, and in all good, and thence in happiness, but not in happiness without them, for happiness without them is external and not internal. Inasmuch as the interiors appertaining to the angels of the inmost heaven are open in the third degree, therefore their perfection immensely exceeds the perfection of the angels in the middle heaven, whose interiors are open in the second degree; in like manner the perfection of the angels of the middle heaven exceeds the perfection of the angels of the ultimate heaven.

35. In consequence of this difference, an angel of one heaven cannot enter-in to the angels of another heaven; in other words, it is not possible for any one to ascend from an inferior heaven, nor to descend from a superior heaven: he who ascends from an inferior heaven is seized with anxiety even to pain, nor can he see those who are there, still less discourse with them; and he who descends from a superior heaven is deprived of his wisdom, stammers in his speech, and is in despair. There were some from the ultimate heaven, who were not as yet instructed that heaven consists in the interiors of an angel, and who therefore believed that they should come into superior heavenly happiness, provided they came into the heaven where the angels are; it was also permitted them to enter; but when they were there, they saw no one, notwithstanding their enquiries, although a great multitude was there; for the interiors of the strangers were not opened in the same degree with the interiors of the angels who were there, and hence neither was their sight; and in a short time afterwards they were seized with anguish of heart, insomuch that they scarcely knew whether they were in life or not; wherefore they suddenly betook themselves thence to the heaven from which they were, rejoicing that they were returned again to their own associates, and promising that they would no longer desire higher things than were in agreement with their life.

* That interiors are more perfect, because nearer to the Divine [Being or Principle], n. 3405, 5146, 5147. That in the internal there are a thousand and a thousand things, which in the external appear as one common [or general] thing, n. 5707. That in proportion as man is elevated from external things towards interior, in the same proportion he comes into light, and thus into intelligence, and that elevation is effected as from a mist into what is clear and bright, n. 4598, 6183, 6313

I have seen also some let down from a superior heaven, and deprived of their wisdom, so as not even to know what was the quality of their own heaven. The case is otherwise, when the Lord elevates any from an inferior heaven into a superior one, that they may see the glory there, which often happens, on which occasion they are first prepared, and encompassed with intermediate angels, by whom is communication. From these things it is evident, that those three heavens are most distinct from each other.

36. But they who are in the same heaven are capable of consociating with every one there, yet the delights of consociation are according to the affinities of good in which they are principled: but more of this in the following articles.

37. Nevertheless, although the heavens are so distinct that the angels of one heaven cannot associate with the angels of another, still the Lord conjoins all the heavens by immediate and mediate influx; by immediate influx from Himself into all the heavens, and by mediate influx from one heaven into another;* and thus He effects that the three heavens may be one, and may all be in connection from first to last, so that nothing may be unconnected; for what is not connected by intermediates with the First, no longer subsists, but is dissipated and annihilated.†

38. He who does not know how the case is with divine order as to degrees, cannot comprehend in what manner the heavens are distinct, nor indeed what the internal and external man is. Most people have no other notion concerning interiors and exteriors, or concerning superiors and inferiors, than as of something continuous, or of what coheres by continuity from what is purer to what is grosser: nevertheless interiors and exteriors are not continuous with each other, but are discrete. There are degrees of two kinds, viz. continuous degrees, and degrees not continuous. Continuous

* That there is influx from the Lord immediate from Himself, and also mediate by [or through] one heaven into another, and with man in like manner into his interiors, n. 6063, 6307, 6472, 9682, 9683. Concerning the immediate influx of the Divine [principle] from the Lord, n. 6058, 6474 to 6478, 8717, 8728. Concerning mediate influx by [or through] the spiritual world into the natural world, n. 4067, 6982, 6985, 6996.

† That all things exist from things prior to themselves, thus from the First, and that in like manner they subsist, because subsistence is perpetual existence, and that therefore there is nothing unconnected, n. 3626, 3627, 3628, 3648, 4523, 4524, 6040, 6056.

degrees are as the degrees of the decrease of light from flame even to its obscurity: or as the degrees of the decrease of vision from those things which are in light to those which are in shade; or as the degrees of the purity of the atmosphere from its bottom to its summit; these degrees are determined by distances: whereas degrees not continuous but discrete, are discriminated like prior and posterior, like cause and effect, and like what produces and its product. An attentive observer will discover, that in all and singular things whatsoever in the universal world, there are such degrees of production and composition, that from one thing another is produced, and from that other a third, and so on. He who doth not procure to himself a perception of these degrees, cannot possibly know the distinctions of the heavens, and the distinctions of the interior and exterior faculties of man, nor the distinction between the spiritual world and the natural world, nor the distinction between the spirit of man and his body; and neither can he understand what and whence correspondences and representations are, nor what is the quality of influx. Sensual men do not apprehend these distinctions, for they make increases and decreases, even according to these degrees, continuous; hence they are unable to conceive of what is spiritual in any other way than as of something more purely natural; on which account they also stand out of doors, and at a distance from intelligence.*

39. It is allowed lastly to relate a certain arcanum concerning the angels of the three heavens, which has not heretofore come into the mind of any one, because he has not understood degrees, viz. that with every angel, and likewise with every man, there is an inmost or supreme degree, or an inmost and supreme somewhat, into which the Divine of the Lord first or proximately flows-in, and from which He arranges all other interior things which succeed according to the degrees of order with them. This inmost or supreme somewhat may be called the entrance of the Lord to an an-

* That interior things and exterior are not continuous, but distinct and discrete according to degrees, and that every degree is terminated, n. 3691, 4145, 5114, 8603, 10099. That one thing is formed from another, and that the things which are so formed are not continuously purer and grosser, n. 6326, 6465. That he who does not perceive the distinction of things interior and exterior, according to such degrees, cannot comprehend the internal and external man, nor the interior and exterior heavens, n. 5146, 6465, 10099, 10181.

gel and to a man, also His veriest dwelling place with them. By virtue of this inmost or supreme, man is man, and is distinguished from the brute animals, for these latter have it not: hence it is that man, differently from animals, can, as to all the interiors of his mind [*mens*] and of his mind [*animus*], be elevated by the Lord to Himself, can believe in Him, be affected with love towards Him, and thus see Him; and that he can receive intelligence and wisdom, and discourse from reason: hence also it is that he lives to eternity. But what is arranged and provided by the Lord in this inmost, does not flow-in manifestly into the perception of any angel, because it is above his thought, and exceeds his wisdom.

40. These now are the general concerning the three heavens, but in what follows we shall speak specifically concerning each heaven.

That the Heavens consist of innumerable Societies.

41. The angels of each heaven are not together in one place, but distinguished into societies greater or less, according to the differences of the good of love and of faith in which they are: they who are in similar good, form one society. Goods in the heavens are of infinite variety, and each individual angel is as it were his own good.*.

42. The angelic societies in the heavens are also distant one from another, according as their goods differ generally and specifically; for distances in the spiritual world are from no other origin than from a difference in the state of the interiors, consequently, in the heavens, from a difference in the states of love; they are much distant who differ much, and they are little distant, who differ little: similitude brings them together.†

* That there is an infinite variety, and in no instance is any one thing the same with another, n. 7236, 9002. That in the heavens also there is an infinite variety, n. 684, 690, 3744, 5598, 7236. That varieties in the heavens, which varieties are infinite, are the varieties of good, n. 3744, 4005, 7236, 7833, 7836, 9002. That those varieties exist by truths which are manifold, by virtue of which every one hath good, n. 3470, 3804, 4149, 6917, 7236. That hence all the societies in the heavens, and every angel in a society, are distinct from each other, n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836. But that still all act in unity by love from the Lord, n. 457, 3986.

† That all the societies of heaven have a constant situation according to the differences of the state of life, thus according to the differences of love and of

43. All in one society, in like manner, are distinct from each other: they who are more perfect, that is, who excel in good, thus in love, wisdom and intelligence, are in the midst; they who are less excellent, are round about, at a distance according to the degree in which the perfection is diminished; comparatively as light in its decrease from the centre to the circumferences: they who are in the midst are also in the greatest light, and they at the circumferences in less and less.

44. They who are of like dispositions are, as it were of themselves, associated to their like, for with their like they are as with their own, and as at home, but with others as with strangers, and as abroad: when they are with their like, they are also in their freedom, and hence in every delight of life.

45. Hence it is evident that good consociates all in the heavens, and that they are distinguished according to its quality: nevertheless it is the Lord, from whom is good, who so joins the angels in consociation, and not the angels themselves: He leads them, conjoins them, distinguishes them, and holds them in freedom, so far as they are in good; thus He preserves every one in the life of his love, of his faith, of his intelligence and wisdom, and hence in happiness.*

46. All, likewise, who are in similar good, know each other, altogether as men in the world know their kindred, their relations, and their friends, although they never before saw them; the reason is, because in the other life there are no other kindreds, relationships, and friendships, but spiritual, thus which are of love and of faith.† This it hath been given me occasionally to see, when I have been in the spirit, thus withdrawn from the body, and thereby in consort with angels: on such occasions, I have seen some of them who seemed as if they had been known to me from infancy, but

faith, n. 1274, 3638, 3639. Wonderful things in the other life, or in the spiritual world, concerning distance, situation, place, space, and time, n. 1273 to 1277.

* That all freedom is of love and affection, since what a man loves, this he doeth freely, n. 2870, 3158, 8907, 8990, 9585, 9591. That inasmuch as freedom is of the love, hence it is the life of every one, and his delight, n. 2873. That nothing appears as a man's own, but what is from freedom, n. 2880. That the veriest freedom is to be led of the Lord, because it is to be led thus by the love of good and truth, n. 892, 905, 2872, 2886, 2890, 2891, 2892, 9096, 9586 to 9591.

† That all proximities, relationships, affinities, and as it were consanguinities in heaven, are from good, and according to its agreements and differences, n. 685, 917, 1394, 2739, 3612, 3815, 4121.

others seemed altogether unknown to me; they who seemed known from infancy, were such as were in a state similar to the state of my spirit, but they who were unknown, were in a dissimilar state.

47. All who form one angelic society, have like faces in general, but not like in particular. In what manner likenesses in general are consistent with variations in particular, may be in some measure comprehended from such cases in the world, where it is known that every nation bears some common resemblance in their faces and eyes, by which they are known and distinguished from other nations; and still more one family from another: this however is more perfectly the case in the heavens, because there all the interior affections appear and shine forth from the face, for the face in heaven is their external and representative form, and it is not granted there to the angels to have any other face than that of their affections. It hath been also shewn to me in what manner a general likeness is particularly varied amongst the individuals of one society: there was presented a face as of an angel, which appeared to me, and was varied according to the affections of good and of truth, such as prevail with those who are in one society: those variations continued a long time, and I observed that still the same face in general remained as the plane, and that the rest of the faces were only derivations and propagations thence: thus also by this face were shewn the affections of the whole society, by which the faces of all the individuals of the society are varied; for, as was said above, angelic faces are the forms of their interiors, thus of the affections which are of love and faith.

48. Hence also it is, that an angel, who excels in wisdom, discovers instantly from the face of another what is his quality, since no one in heaven can conceal his interiors by his countenance, or simulate or lie and deceive by cunning and hypocrisy. It occasionally happens that hypocrites insinuate themselves into societies, having learnt to conceal their interiors, and to compose their exteriors so as to appear in the form of that good in which the members of the society are, and thus to feign themselves angels of light; but such cannot long abide there, for they begin to be interiorly tortured, tormented, to grow black in the face, and as it were to become half dead, in consequence of the contrariety of the life which flows-in and operates; wherefore they cast themselves suddenly down into the hell where similar persons are, nor do they desire any more to

ascend: these are they who are understood by the man, found amongst the invited guests, who had not on a wedding garment, and was cast into outer darkness, Matt. xxii. 11 and following verses.

49. All the societies of heaven communicate with each other, not by open commerce, for few depart out of their own society into another, since to go out from their own society is like going out from themselves, or from their own life, and passing into another which is not so agreeable: nevertheless all communicate by the extension of the sphere, which proceeds from the life of every one; the sphere of life is the sphere of the affections which are of love and faith: this sphere extends itself into societies round about lengthwise and breadth-wise, and so much the longer and broader, as the affections are more interior and perfect;* according to that extent, the angels have intelligence and wisdom: they, who are in the inmost heaven, and in the midst of that heaven, have an extension into the universal heaven; hence there is a communication of all things of heaven with every one, and of every one with all.† But this extension will be treated of more fully below, when we come to speak of the celestial form, according to which angelic societies are arranged, and likewise when we come to speak of the wisdom and intelligence of the angels, for all extension of the affection and thoughts proceeds according to that form.

50. It was said above, that in the heavens there are societies greater and less; the greater consist of myriads, the less of some thousands, and the least of some hundreds of angels. There are some also who live solitary, as it were in separate houses and families, but who, notwithstanding they live so dispersed, are still arranged in a like order with those who are in societies, namely, that the wiser of them are in the midst, and the more simple in the boundaries: these are nearer under the divine view and guidance, and are the best of the angels.

* That a spiritual sphere, which is the sphere of life, flows-forth from every man, spirit and angel, and encompasses them, n. 4464, 5179, 7454, 8630. That it flows forth from the life of their affection and thought, n. 2489, 4464, 6206. That those spheres extend themselves far into angelic societies according to the quality and quantity of good, n. 6598 to 6613, 8063, 8794, 8797.

† That in the heavens there is given a communication of all goods, inasmuch as heavenly love communicates all its own things to another, n. 549, 550, 1390, 1391, 1399, 10130, 10723.

That every Society is a Heaven in a less form, and every Angel a Heaven in the least form.

51. The reason why every society is a heaven in a less form, and every angel a heaven in the least form, is, because the good of love and of faith is what makes heaven, and that good is in every society of heaven, and in every angel of the society. It is of no consequence that this good is every where different and various, for still it is the good of heaven; all the difference is, that the quality of heaven varies accordingly. It is therefore said, when any one is elevated into any society of heaven, that he is come into heaven, and of the inhabitants, that they are in heaven, and every one in his own heaven: this is known to all who are in the other life, on which account they who stand out of or beneath heaven, and look afar off where companies of angels are, say that heaven is in this direction and also in that. The case may be compared with that of governors, officers, and ministers, in one royal palace, or in one court, who, although they dwell apart in their respective mansions or chambers, one above and another below, are still all in one palace, or in one court, every one being in his function there to serve the king. Hence is evident what is meant by the Lord's words, that "*in His Father's house are many mansions*," John xiv. 2, and what by the *habitations of heaven*, and by the *heavens of heavens*, in the prophets.

52. That every society is a heaven in a less form, may also be manifest from this, that a similar heavenly form is in every society, as in the whole heaven; for in the whole heaven, they are in the midst who excel the rest, and they who are less excellent are round about even to the boundaries in a decreasing order, as may be seen in the preceding article, n. 43: and likewise from this, that the Lord leads all in the whole heaven as if they were one angel, in like manner those who are in every society; hence an entire angelic society appears sometimes as one in the form of an angel, which also it hath been granted me by the Lord to see. When the Lord also appears in the midst of the angels, He doth not appear as encompassed by several, but as one in an angelical form: hence it is that the Lord in the Word is called an angel, and likewise that an entire society is so called: Michael, Gabriel, and Raphael, are

nothing but angelic societies, which are so named from their functions.*

53. As an entire society is a heaven in a less form, so likewise is every angel a heaven in the least form; for heaven is not out of an angel, but within him, since his interiors, which are of his mind, are arranged into the form of heaven, thus are adapted to the reception of all things of heaven which are out of him; he also receives those things according to the quality of the good which is in him from the Lord: hence an angel is also a heaven.

54. It cannot be said in any case, that heaven is without any one, but within him; for every angel, according to the heaven which is within him, receives the heaven which is without him. Hence it is evident how much he is deceived, who believes that to come into heaven is merely to be elevated amongst the angels, whatever be his quality as to his interior life; thus that heaven is given to every one from immediate mercy;† when yet unless heaven be within any one, nothing of the heaven which is without him flows-in and is received. There are many spirits who are in the above opinion, and therefore also, by reason of this their faith, some have been taken up into heaven; but when they were there, inasmuch as their interior life was contrary to the life in which the angels were, they began as to their intellects to be blinded, till they became like idiots, and as to their wills to be tortured, till they behaved like madmen: in a word, they who come into heaven after having lived evil lives, gasp for breath, and writhe with torture, like fishes taken out of the water into the air, and like animals in the æther of an air pump, after the air has been extracted. Hence it may be manifest, that heaven is within, and not out of any one.‡

* That the Lord in the Word is called an angel, n. 6280, 6831, 8192, 9303. That an entire angelic society is called an angel; and that Michael and Raphael are angelic societies so called from their functions, n. 8192. That the societies of heaven, and the angels, have not any name, but that they are distinguished by the quality of good, and by an idea concerning it, n. 1705, 1754.

† That heaven is not given of immediate mercy, but according to the life, and that the all of life, by which man is led of the Lord to heaven, is from mercy, and that this is understood, n. 5057, 10659. That if heaven was given from immediate mercy, it would be given to all, n. 2401. Concerning some evil spirits cast down from heaven, who believed that heaven was given to every one from immediate mercy, n. 4726.

‡ That heaven is in man, n. 3884.

55. Since as all receive the heaven which is without them according to the quality of the heaven which is within them, therefore in like manner they receive the Lord, since the Divine of the Lord makes heaven: hence it is, that when the Lord presents Himself in any society, He appears there according to the quality of the good in which the society is, thus not in like manner in one society as in another: not that this dissimilitude is in the Lord, but in those who see Him from their own good, thus according to that good; they are affected also at the sight of Him according to the quality of their love; they who love Him inmostly, are inmostly affected; they who less love Him, are less affected; whilst the evil, who are out of heaven, are tormented at His presence. When the Lord appears in any society, He appears there as an angel; but He is distinguished from the other angels by the Divine which shines through Him.

56. Heaven also is where the Lord is acknowledged, believed in, and loved; the variety of the worship of Him, arising from the variety of good in one society and another, is not attended with detriment, but with advantage, for the perfection of heaven is thence. That the perfection of heaven is thence, can hardly be explained to the apprehension unless we call in aid some expressions which are in use in the learned world, and by them unfold in what manner one, to be perfect, is formed of various. Every whole *(unum)* is composed of various parts, for a whole which is not composed of various parts, is not any thing, having no form, and consequently no quality; but when a whole is composed of various parts and these are arranged in perfect form, in which each thing adjoins itself to another in friendly agreement in a series, then it hath a perfect quality. Now heaven is one composed of various parts arranged in the most perfect form; for the heavenly form is the most perfect of all forms. That all perfection is from thence, is evident from all beauty, pleasantness, and delight, which affect both the senses and the mind *(animus)*, for they exist and flow from no other source than from the concert and harmony of several things which are in concord and agreement, whether these things co-exist in order, or follow in order, and not from one without more: hence it is said that variety delights, and it is known that delight is according to its quality. From these it may be seen as in a glass whence it is that perfection results from

variety, even in heaven; for from the things which exist in the natural world may be seen, as in a mirror, the things which exist in the spiritual world.*

57. The like may be said concerning the church as concerning heaven, for the church is the heaven of the Lord in the earths: there are also several churches, and yet each is called a church, and likewise is a church, so far as the good of love and of faith rule in it: the Lord also in such case from variety makes unity, thus from several churches makes one church.† The like also may be said concerning a man of the church in particular, as concerning the church in general, viz. that the church is within man, and not out of him, and that every man, in whom the Lord is present in the good of love and of faith, is a church.‡ The like may also be said concerning a man in whom the church is, as concerning an angel in whom heaven is, viz. that he is a church in the least form, as an angel is a heaven in the least form; and farther, that a man in whom the church is, equally as an angel, is a heaven, for man was created that he might come into heaven and become an angel; wherefore he who receives good from the Lord, is an angel-man.§ It is permitted to mention what man hath in common with an angel, and what he hath more than the angels: *man hath in common with an angel*, that his interiors are alike formed according to the image of heaven, and likewise that he becomes an image of heaven in proportion as he is in the good of love and of faith: *man hath more than the angels*, that his exteriors are formed according to the image of the world, and that in proportion as he is in good, the world in

* That every whole [*unum*] is from the harmony and agreement of several, and that otherwise it hath no quality, n. 457. That hence the universal heaven is one, n. 457. And by this reason that all in heaven regard one end, which is the Lord, n. 9828.

† That if good were the characteristic and essential of the church, and not truth without the good, the church would be one, n. 1285, 1316, 2982, 3267, 3445, 3451, 3452. That all churches also make one church before the Lord by virtue of good, n. 7395, 9276.

‡ That the church is in man, and not out of him, and that the church in general consists of men in whom is the church, n. 3884.

§ That a man, who is a church, is a heaven in the least form, after the image of the greatest, because his interiors, which are of the mind, are arranged after the form of heaven, and consequently to the reception of all things of heaven, n. 911, 1900, 1982, 3624 to 3681, 3634, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632.

him is subordinate to heaven, and serves heaven;* and that in such case the Lord is present with him in each as in His own heaven; for He is every where in His own divine order, for God is order.†

58 It is lastly to be observed, that he, who hath heaven in himself, hath not only heaven in his greatest or general principles, but also in his least or singular ones; and that the least things in an image resemble the greatest: this results from this circumstance, that every one is his own love, and of a quality such as his ruling love is; for what rules flows-in into singular things, and arranges them, and every where induces a likeness of itself.‡ In the heavens, love to the Lord is the ruling love, because the Lord is there loved above all things; hence the Lord is there All in All; He flows-in into all and singular the inhabitants, arranges them, and induces on them a likeness of Himself, and produces this effect, that where He is, there is heaven: hence an angel is a heaven in the least form, a society in a greater, and all the societies taken together in the greatest. That the Divine of the Lord makes heaven, and that He is the all in all there, may be seen above, n. 7 to 12.

* That man hath an internal and an external, and that his internal from creation is formed after the image of heaven, and his external after the image of the world, and that on this account man was called by the ancients a microcosm, n. 4523, 4524, 5368, 6013, 6057, 9279, 9706, 10156, 10472. That therefore man is so created that the world in him may serve heaven, as is also the case with the good, but with the evil the case is inverted, since with them heaven serves the world, n. 9283, 9278.

† That the Lord is order, inasmuch as the divine good and truth, which proceed from the Lord, make order, n. 1728, 1919, 2201, 2258, 5110, 5703, 8988, 10336, 10619. That divine truths are laws of order, n. 2247, 7995. That so far as man lives according to order, thus so far as he is in good according to divine truths, so far he is a man, and the church and heaven are in him, n. 4839, 6605, 8067.

‡ That the ruling or governing love with every one is in all and singular things of his life, thus in all and singular things of his thought and will, n. 6159, 7648, 8067, 8853. That man is such as the ruling principle of his life is, n. 918, 1040, 1568, 1571, 3570, 6571, 6934, 6938, 8854, 8856, 8857, 10076, 10109, 10110, 10284. That love and faith, when they have rule, are in singular things of the life of man, although he is ignorant of it, n. 8854, 8864, 8865.

That the Universal Heaven, in one Complex, resembles one Man.

59. That heaven, in the whole complex, resembles one man, is an arcanum not yet known in the world; but in the heavens it is most perfectly known; to know this, and the specific and singular things concerning it, is the principal article of the intelligence of the angels there: on this knowledge also depend several other knowledges, which, without it as their common principle, would not enter distinctly and clearly into the ideas of their minds. Inasmuch as they know that all the heavens, together with their societies, resemble one man, therefore also they call heaven the Grand and Divine Man;* they call it divine, from this, that the Divine of the Lord makes heaven; see above, n. 7 to 12.

60. That celestial and spiritual things are arranged and conjoined into that form and into that image, they cannot perceive who have not a just idea concerning things spiritual and celestial: they imagine that the terrestrial and material things, which compose the ultimate of man, make him, and that without these man is not man: but let them know, that man is not man from those things, but from this, that he can understand what is true and wills what is good; these are the spiritual and celestial things, which make a man. Man also knows that every one, is such as he is as to his understanding and will; and he may also know, that his terrestrial body is formed to serve them in the world, and to perform uses in conformity with them in the ultimate sphere of nature: on this account also the body does not of itself, but is put in action altogether in obedience to the dictates of the understanding and will, insomuch that whatever a man thinks, he utters with the tongue and mouth, and whatever he wills, he executes with the body and members, so that the understanding and will are the agents, and not the body from itself. Hence it is evident, that the things of the understanding and will make man, and that they are in a like form, because they act into the most singular things of the body, as what is internal into what is external; man therefore, from these faculties,

* That heaven in the whole complex appears in form as a man, and that heaven is hence called the Grand Man, n. 2996, 2998, 3624 to 3649, 3636 to 3643, 3741 to 3745, 4625.

is called an internal and spiritual man. Such a man, in the greatest and most perfect form, is heaven.

61. Such is the idea of the angels concerning man, wherefore they never attend to the things which man does with the body, but to the will from which the body acts: the will together with the understanding, so far as it acts in unity with the will, they call the man himself.*

62. The angels indeed do not see heaven, in the whole complex, in such a form, for the whole heaven doth not fall under the view of any angel, but they occasionally see remote societies, which consist of many thousands of angels, as one in such a form; and from a society, as from a part, they conclude concerning the whole, which is heaven; for in the most perfect form things common are as their parts, and the parts are as things common, the only difference being like that between similar things of greater and less magnitude. Hence they say, that the whole heaven is such in the sight of the Lord, because the Divine sees all things from inmost and supreme.

63. Since heaven is such, it is therefore ruled by the Lord as one man, and hence as one: for it is known, that although man consists of an innumerable variety of things, both in the whole and in part, *in the whole*, of members, organs, and viscera, and *in part*, of series of fibres, of nerves, and of blood vessels, thus of members within members, and of parts within parts, still the man when he acts, acts as one: such also is heaven under the government and leading of the Lord.

64. The reason why so many various things in man act as one, is, because there is nothing at all in him which does not contribute something to the common stock, and perform use; the whole [common] performs use to its parts, and the parts perform use to the whole, for the whole consists of the parts, and the parts constitute the whole; wherefore they provide for each other, mutually regard each other, and are conjoined in such a form, that all and singular things have reference to the whole and its good: hence it

* That the will of man is the very esse of his life, and that the understanding is the existere of life thence derived, n. 3619, 5002, 9282. That the life of the will is the principal life of man, and that the life of the understanding proceeds thence, n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110. That man is man from will and thence from understanding, n. 8911, 9069, 9071, 10076, 10109, 10110.

is that they act as one. Similar are the consociations in heaven, where all are conjoined according to uses in a similar form; wherefore they who do not perform use to the whole, are cast out of heaven, as things heterogeneous: to perform use is to will well to others, for the sake of the common good; and not to perform use is to will well to others, not for the common good, but for the sake of themselves; the latter are they who love themselves above all things, but the former are they who love the Lord above all things. Hence it is that they who are in heaven act as one, but this not from themselves, but from the Lord, for they regard Him as the Only One from whom all things are, and His kingdom as the whole, the good of which is to be provided for: this is understood by the Lord's words, "*Seek ye first the kingdom of God, and His justice, and all things shall be added unto you*," Matt. vi. 33; to seek His justice is His good.* They who, in the world, love the good of their country more than their own, and the good of their neighbour as their own, are they who, in the other life, love and seek the kingdom of the Lord, for there the kingdom of the Lord is instead of country; and they who love to do good to others, not for the sake of themselves but for the sake of good, love their neighbour, for there good is neighbour:† all who are such are in the Grand Man, that is, in heaven.

65. Since the whole heaven resembles one man, and likewise is a divine-spiritual man in the greatest form, even in effigy, therefore heaven is distinguished into members and parts, as man is, and they are also named in like manner: the angels likewise know in what member one society is, and in what another; and they say, that one society is in the member or some province of the head, another in the member or some province of the breast, another in the member or some province of the loins, and so on. In general, the supreme or third heaven forms the head to the neck; the middle or second heaven forms the breast to the loins and knees; the

* That justice in the Word is predicated of good, judgment of truth, and hence to do justice and judgment is to do what is good and true, n. 2235, 9857.

† That the Lord in the supreme sense is the neighbour, and hence that to love the Lord is to love that which is from Him, because in all which is from Him, He is, thus it is to love what is good and true, n. 2425, 3419, 6706, 6711, 6819, 6823, 8123. Hence that all good which is from the Lord is the neighbour, and that to will and to do that good is to love the neighbour, n. 5026. 10336

ultimate or first heaven forms the feet to the toes, and likewise the arms to the fingers, for the arms and hands are the ultimates of man, although at the sides. Hence it is again evident, why there are three heavens.

66. The spirits who are beneath heaven, are greatly surprised when they hear and see, that heaven is both beneath and above; for they are in a similar faith and opinion with men in the world, that heaven is no where except above; for they do not know that the situation of the heavens is like the situation of the members, organs, and viscera in man, some of which are above and some beneath; and that it is like the situation of the parts in each member, organ, and viscus, some of which are within, some without; hence they have confused ideas concerning heaven.

67. These remarks concerning heaven as the Grand Man are adduced, since without this previous knowledge, the things which follow concerning heaven cannot be comprehended, neither can any distinct idea be conceived concerning the form of heaven, concerning the conjunction of the Lord with heaven, concerning the conjunction of heaven with man, nor concerning the influx of the spiritual world into the natural, and none at all concerning correspondence; of which, nevertheless, it is designed to treat in order in the following pages: wherefore the above is premised, for the purpose of throwing light upon those subjects.

That every Society in the Heavens resembles one Man.

68. That every society of heaven also resembles one man, and is likewise in the similitude of a man, has been occasionally granted me to see. There was a society, into which several had insinuated themselves who knew how to assume the appearance of angels of light, being hypocrites: when these were separated from the angels, I saw that the entire society at first appeared as one obscure [form or body], afterwards by degrees in a human form, but yet obscurely, and at length in light as a man: they who were in the man, and composed him, were such as were in the good of that society; the rest, who were not in that man, and did not compose him, were hypocrites: the latter were rejected, the former retained: thus

separation was effected. Hypocrites are those who speak well, and likewise do well, but who in every thing regard themselves: they speak like angels concerning the Lord, concerning heaven, concerning love, concerning heavenly life, and they likewise do well, that they may appear to be such in actions as they are in speech; but they think otherwise, believing nothing, and willing no good to any one but themselves: when therefore they do good, it is for the sake of themselves, and if for the sake of others, it is only that they may be seen, and thus likewise it is for the sake of themselves.

69. That an entire angelic society, when the Lord exhibits Himself present, appears as one in a human form, has also been given me to see. There appeared on high eastward as it were a white cloud with a blush of red, with little stars round about, which descended, and by degrees, as it descended, it became more lucid, and was at length seen in a perfect human form: the little stars round about the cloud were angels, who so appeared by virtue of light from the Lord.

70. It is to be noted, that although all who are in one society of heaven, when they are together, appear as one in the likeness of a man, still one society is not like a man as another; they are distinguished from one another as human faces from one stock [or family], for a reason hinted at above, n. 47, viz. because they vary according to the varieties of good in which they are principled, and which forms them. The societies which are in the inmost or supreme heaven, and in the midst there, appear in the most perfect and most beautiful human form.

71. It is worthy of remark, that in proportion to the numbers in any one society of heaven, and to their unity of action, in the same proportion the form of the society is more perfectly human; for variety arranged into a heavenly form produces perfection, as was shewn above, n. 56, and variety is given in proportion to numbers. Every society of heaven also increases in number every day, and as it increases it becomes more perfect; and not only is the society thus perfected, but likewise heaven in general, because societies constitute heaven. Inasmuch as heaven is perfected by increasing numbers, it is evident how much they are deceived, who believe that heaven will eventually be closed by reason of fulness; when yet, on the contrary, the case is, that it will never be closed, and that a greater and greater fulness adds to its perfection: where-

fore the angels desire nothing more than that new angel-guests may be admitted to them.

72. The reason why every society is in the figure of a man when it appears together as one, is, because the whole heaven has that figure, as may be seen shown in the preceding article; and in the most perfect form, such as is the form of heaven, there is a similitude between the parts and the whole, and between lesser things and the greatest: the lesser things and parts of heaven are the societies of which it consists, and that these are heavens in a lesser form, may be seen above, n. 51 to 58. The reason why such a similitude is perpetual, is, because in the heavens the goods of all are from one love, thus from one origin: the one love, in which the goods of all in heaven originate, is love to the Lord derived from the Lord: hence it is, that the whole heaven is a likeness of Him in general, every society in what is less general, and every angel in particular. See also what was said above on this subject, n. 58.

THAT HENCE EVERY ANGEL IS IN A PERFECT HUMAN FORM.

73. In the two preceding articles it was shown, that heaven in the whole complex resembles one man, and in like manner every society in heaven; and in connexion with the reasons which are there adduced, it follows, that every angel, in like manner, resembles one man. As heaven is a man in the greatest form, and a society of heaven in a lesser, so is an angel in the least; for in the most perfect form, such as is the form of heaven, there is a likeness of the whole in the part, and of the part in the whole: the reason of this is, because heaven is a communion, for it communicates all things that it has with every one, and every one receives from that communion all things that he has, an angel being a recipient, and hence a heaven in the least form, as was also shown above in its proper article. Man too, so far as he receives heaven, so far likewise is a recipient, is a heaven, and is an angel: see above, n. 57. This is thus described in the Apocalypse: "*He measured the wall of the holy Jerusalem, a hundred and forty-four cubits, the measure of a man which is, of an angel,*" xxi. 17: in this passage Jerusalem is the church of the Lord, and, in a more eminent sense, heaven;*

* That Jerusalem is the church, n. 402, 3654, 9166

the wall is truth which protects from the assault of falses and of evils;* a hundred and forty-four are all truths and goods in the complex;† measure is its quality:‡ man is [the being] in whom are all those things in general and in particular, thus in whom is heaven; and since an angel also is a man by virtue of these things, therefore it is said, the measure of a man, which is, of an angel: this is the spiritual sense of those words; and, without that sense, who could understand what is meant by the wall of the holy Jerusalem being the measure of a man, which is, of an angel?§

74. But to proceed to experience. That angels are human forms, or men, has been seen by me a thousand times; for I have conversed with them as a man with a man, sometimes with one alone, sometimes with several in company, nor did I discover in them any thing different from man as to form: I have occasionally wondered that this was the case; and lest it should be said that it was a fallacy, or fanciful vision, it has been given me to see them in a state of full wakefulness, or when I was in the exercise of every bodily sense, and in a state of clear perception. I have frequently also told them, that men in the christian world are in such blind ignorance concerning angels and spirits, as to believe them to be minds without form, and to be principles of pure thought, concerning which no idea can be formed but as of something æthereal containing a principle of vitality; and whereas they thus ascribe to them nothing of man except a thinking principle, they believe that they do not see because they have no eyes, that they do not hear because they have no ears, and that they do not speak because they have neither mouth nor tongue. To these observations the

* That a wall denotes truth protecting from the assault of falses and of evils, n. 6419.

† That twelve denote all truths and goods in the complex, n. 577, 2089, 2129, 2130, 3272, 3858, 3913. In like manner seventy-two, and a hundred and forty-four, since 144 arise from twelve multiplied into itself, n. 7973. That all numbers, in the Word, signify things, n. 482, 487, 647, 648, 755, 813, 1963 1988, 2075, 2252, 3252, 4264, 4495, 5265. That numbers multiplied signify the same with the simple ones from which they arise by multiplication, n. 5291, 5335, 5708, 7973.

‡ That measure, in the Word, signifies the quality of a thing as to truth and good, n. 3104, 9603.

§ Concerning the spiritual or internal sense of the Word, see the explication respecting the White Horse in the Apocalypse, and the Appendix to the Heavenly Doctrine.

angels replied, that they are aware that such a faith prevails with many in the world, and that it is the ruling belief among the learned, and likewise, what they were surprised at, among the priests. They assigned also a reason for this, viz. that the learned who have been distinguished leaders in literature, and who first devised such an idea concerning angels and spirits, thought on the subject from the sensual principles of the external man; and they who think from those principles, and not from interior light, and from the general idea which is implanted in every one, must of necessity adopt such fictions, since the sensual principles of the external man have no comprehension of any thing but what is within the sphere of nature, not what is above nature, thus nothing at all relating to the spiritual world:* from these leaders, as from guides, was derived a false mode of thinking concerning the angels to others, who did not think from themselves, but from those leaders; and they who at first think from others, and make such thoughts a principle of their faith, and afterwards view them in their own understanding, cannot recede from them without difficulty, and therefore in many cases they acquiesce in confirming them. They said further, that the simple in faith and heart do not entertain such an idea concerning the angels, but think of them as of heavenly men, by reason that they have not extinguished by erudition what is implanted in them from heaven, neither do they conceive of any thing without a form: hence it is that angels are always exhibited in temples, both in sculpture and painting, as men. Concerning what is thus implanted from heaven, they added, that it is the Divine communicated by influx to those, who are in the good of faith and of life.

75. From all my experience, which has now continued for several years, I can say and affirm, that angels, as to their form, are altogether men; that they have faces, have eyes, ears, breasts, arms, hands, feet; that they see each other, hear and discourse with each other; in a word, that they want nothing at all which is

* That man, unless he be elevated above the sensual principles of the external man, makes little progress in wisdom, n. 5089. That a wise man thinks above those sensual principles, n. 5089, 5094. That when man is elevated above those sensual principles, he comes into a clearer lumen, and at length into heavenly light, n. 6183, 6313, 6315, 9407, 9730, 9922. That elevation and abstraction from those sensual principles was known to the ancients, n. 6313.

proper to man, except that they are not clothed with a material body: I have seen them in their own light, which exceeds by many degrees the noon-day light of the world, and in that light I observed all parts of their faces more distinctly and clearly than I ever did the faces of men on earth. It has been also granted me to see an angel of the inmost heaven; his countenance was brighter and more resplendent than that of the angels of the inferior heavens; I examined him closely, and he had a human form in all perfection.

76. It is however to be noted, that the angels cannot be seen by man with the eyes of his body, but with the eyes of the spirit which is in man,* because the spirit is in the spiritual world, and all things of the body are in the natural world; and like sees like, because its vision is from a like origin. Moreover, the organ of bodily vision, which is the eye, is so gross, that it doth not even see the more minute objects of nature except by means of optical glasses, as is known to every one; hence it is still less capable of seeing those things which are above the sphere of nature, as all things are which are in the spiritual world: nevertheless these things may be seen by man, when he is withdrawn from the bodily sight, and the sight of his spirit is opened, which is also effected in a moment, when it pleases the Lord that they should be seen; and in this case man knows no other than that he sees them with the eyes of the body: thus angels were seen by Abraham, by Lot, by Manoah, and by the Prophets; thus likewise the Lord was seen after His resurrection by His disciples: in like manner, also, angels have been seen by me. It was in consequence of the prophets so seeing, that they were called seers, and men who had their eyes open, as in I. Samuel, ix. 9; Numb. xxiii. 3; and the making them so to see was called opening the eyes, as was the case with the boy of Elisha, concerning whom we thus read: "Elisha prayed and said, *Jehovah, open, I pray, his eyes that he may see; and when Jehovah opened the eyes of the boy, he saw* that, lo! the mountain was full of horses and chariots of fire about Elisha," 2 Kings vi. 17.

77. The well disposed spirits, with whom I have also discoursed on this subject, were grieved in their hearts at observing such ignorance to prevail within the church concerning the state of heaven

* That man, as to his interiors, is a spirit, n. 1594. And that that spirit is the man himself, and that the body lives from it, n. 447, 4622, 6054.

and concerning spirits and angels, and indignantly charged me to declare, that they are not minds without form, nor æthereal spectres, but that they are in figure men, and that they see, hear, and feel, equally as men in the world.*

THAT IT RESULTS FROM THE DIVINE HUMAN OF THE LORD, THAT HEAVEN IN THE WHOLE AND IN PART RESEMBLES A MAN.

78. That it results from the Divine Human of the Lord, that heaven in the whole and in part resembles a man, follows as a conclusion from all those things which have been said and shown in the foregoing articles, viz. I. *That the Lord is the God of heaven:* II. *That the Divine of the Lord makes heaven:* III. *That heaven consists of innumerable societies; and that each society is heaven in a lesser form; and each angel in the least:* IV. *That the universal heaven in one complex resembles one man:* V. *That every society in the heavens also resembles one man:* VI. *That hence every angel is in a perfect human form:* all these things establish the conclusion, that the Divine, inasmuch as it makes heaven, is Human in form. That this is the Divine Human of the Lord, may be still more clearly seen from the passages taken and collated at the end of this chapter, by way of corollary, from the *Arcana Cœlestia*, because they will be seen in a compendium. That the Human of the Lord is Divine, and that the truth is not, as is believed within the church, that His Human is not Divine, may also be seen from those collected extracts, and likewise from the *Doctrine of the holy Jerusalem*, at the end, where the Lord is treated of.

79. That this is the case, hath been made evident to me from the testimony of much experience, of which something shall be said in what now follows. All the angels who are in the heavens, never perceive the Divine under any other form than the human; and, what is wonderful, they who are in the superior heavens cannot think otherwise of the Divine: they are brought into that necessity

* That every angel, inasmuch as he is recipient of divine order from the Lord, is in a human form perfect and beautiful according to reception, n. 322, 1880, 1881, 3633, 3804, 4622, 4735, 4797, 4985, 5199, 5530, 6054, 9879, 10177, 10594. That the divine truth is the principle by which order is effected, and the divine good is the essential of order, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555.

of thinking from the Divine itself which flows-in, and likewise from the form of heaven, according to which their thoughts extend themselves round about; for every thought, which the angels have, has extension into heaven, and according to that extension the angels have intelligence and wisdom: hence it is that all in the heavens acknowledge the Lord, because there is no Divine Human except in Him. These things have not only been told me by the angels, but it has also been given me to perceive them, whilst I was elevated into the interior sphere of heaven. Hence it is evident, that, in proportion as the angels advance in wisdom, in the same proportion they have a clearer perception of this; and hence it is that the Lord appears to them: for the Lord appears in a divine angelic form, which is human, to those who acknowledge and believe in a visible Divine, but not to those who acknowledge and believe in an invisible Divine; for the former can see their Deity, but the latter cannot.

80. Inasmuch as the angels have no perception of an invisible Divine, which they call Deity without a form; but of a visible Divine in a human form, therefore it is common with them to say, that the Lord Alone is a Man, and that they are men from Him; and that every one is so far a man, as he receives Him: by receiving the Lord they understand the receiving good and truth which are from Him, since the Lord is in His own good and in His own truth: this also they call wisdom and intelligence, and observe, that every one knows that intelligence and wisdom are what make the man, and not the face without those principles. That this is the case appears also from the angels of the interior heavens, who, inasmuch as they are principled in good and truth from the Lord, and hence in wisdom and in intelligence, are in the most beautiful and most perfect human form, whilst the angels of the inferior heavens are in a form less perfect and beautiful. But the case is reversed in hell, the inhabitants of which, when viewed in the light of heaven, scarcely appear as men, but as monsters; for they are principled in evil and the false, and not in good and truth, and hence they are in the opposites to wisdom and intelligence; wherefore also their life is not called life, but spiritual death.

81. Inasmuch as heaven in the whole and in part resembles a man by virtue of the Divine Human of the Lord, therefore the angels say that they are in the Lord, and some that they are in Him

body, by which they mean that they are in the good of the love of Him; as also the Lord Himself teacheth, where He saith, "*Abide in Me, and I in you: as the branch cannot bear fruit from itself except it abide in the vine, so neither can ye except ye abide in Me; for without Me ye can do nothing: abide ye in My love: if ye shall keep My precepts, ye will abide in My love*," John xv. 4 to 10.

82. Such being the perception concerning the Divine in the heavens, it is accordingly implanted in every man who receives any influx from heaven, to think of God under a human shape: this was the case with the ancients, and this also is the case with the moderns, both without the church and within it; the simple seeing Him in thought as the Ancient [One] in brightness. But this implanted thought is extinguished by all those who have removed heavenly influx by their own proper intelligence, and by a life of evil: they who have extinguished it by their own proper intelligence, are not willing to acknowledge any but an invisible God, but they who have extinguished it by a life of evil, are not willing to acknowledge any God: the former and the latter are not aware of such an implantation, because they are not sensible of it, when yet this is the very celestial-divine, which primarily flows-in from heaven with man, because man was born for heaven, and no one comes into heaven without an idea of the Divine.

83. Hence it is, that he who is not in the idea of heaven, that is, in an idea of the Divine in whom heaven originates, cannot be elevated to the first threshold of heaven; for as soon as he comes thither, there is perceived resistance and a strong opposing struggle: the reason is, because the interiors appertaining to him, which ought to receive heaven, are closed, inasmuch as they are not in the form of heaven; yea, they are shut up the more closely in proportion as he approaches nearer to heaven. Such lot awaits those within the church, who deny the Lord, and who, like the Socinians, deny His Divinity: but what is the lot of those who are born out of the church, to whom the Lord is not known because they have not the Word, will be seen in the following pages.

84. That the ancients had an idea of a Human in regard to the Divine, is manifest from the appearances of the Divine before Abraham, Lot, Joshua, Gideon, Manoah, his wife, and others, who, although they saw God as a Man, still adored Him as the God of the universe, calling Him the God of heaven and earth, and Jeho-

vah: that it was the Lord who was seen by Abraham, He Himself teaches in John, chap. viii. 56; that it was He also who was seen by the rest, is evident from the Lord's words, "That no one hath seen the Father and His shape, or heard His voice," I. John 18. chap. v. 37.

85. But that God is a Man, can with difficulty be comprehended by those who judge of all things from the sensual principles of the external man: for the sensual man cannot think otherwise of the Divine than from the world and from the things which are in the world, thus he cannot think otherwise of a Divine and Spiritual Man, than as of a corporeal and natural man: hence he concludes that, if God were a Man, He would be in size like the universe, and if he ruled heaven and earth, He would do it by means of many officers, after the manner of kings in the world: if he were told, that in heaven there is no extension of space as in the world, he would not at all comprehend it; for he who thinks from nature and her lumen alone, thinks only from extension, such as he observes it before his eyes: but it is a very great mistake to think in like manner concerning heaven, because extension in heaven is not like extension in the world: in the world extension is determinate, and hence measurable, but in heaven extension is not determinate, and hence not measurable. More however will be seen concerning extension in heaven in what follows, when we come to treat of space and time in the spiritual world. Moreover, every one knows how far the sight of the eye extends itself, viz. to the sun and to the stars, which are at so great a distance: he who thinks deeper knows also, that the internal sight, which is of the thought, extends itself still further, and hence that a still interior sight has a still further extent: what then must be the case with the divine sight, which is the inmost and highest of all! Inasmuch as the thoughts are of such an extent, therefore all things of heaven are communicated with every inhabitant, thus all things of the Divine which makes heaven, and fills it, as was shewn in the preceding articles.

86. The inhabitants of heaven expressed their surprise, that men should believe themselves intelligent, who, in their thoughts of God, think of an invisible Being, that is, of a Being incomprehensible under any form; and that they should call those not intelligent, and also simple, who think otherwise; when yet the contrary is the case: they (the inhabitants of heaven) suggest a doubt.

whether they who believe themselves intelligent for the above reason, would not be found, on examination, to see nature instead of God, some of them that nature which is evident to the sight, some of them that nature which is not evident to the sight; and whether they are not blinded to such a degree, as not to know what God is, what an angel, what a spirit, what their own soul which is to live after death, what the life of heaven appertaining to man, and several other points, which relate to intelligence; when yet all these things are known in their measure to those whom they call simple, and who have an idea of their God as of the Divine in a human form, an idea of an angel as being a heavenly man, an idea of their own soul, which is to live after death, as being like an angel, and an idea of the life of heaven appertaining to man as denoting to live according to the divine precepts: these latter therefore the angels call intelligent and accommodated to heaven, but on the other hand they call the former non-intelligent.*

* *Extracts from the* ARCANA CŒLESTIA, *concerning the Lord and concerning His Divine Human.*

That the Lord had a Divine from conception itself, n. 4641, 4963, 5041, 5157, 6716, 10125. That the Lord alone had divine seed, n. 1438. That His soul was Jehovah, n. 1999, 2004, 2005, 2018, 2025. That thus the inmost of the Lord was the Divine Itself, and that the clothing was from the mother, n. 5041. That the Divine Itself was the Esse of the Lord's life, from which the Human afterwards went forth, and was made the Existere from that Esse, n. 3194, 3210, 10270, 10372.

That within the church, where the Word is, and by it the Lord is known, the Divine of the Lord ought not to be denied, nor the Holy proceeding from Him, n. 2359. That they within the church who do not acknowledge the Lord, have no conjunction with the Divine: it is otherwise with those who are out of the church, n. 10205. That the essential of the church is to acknowledge the Divine of the Lord, and His union with the Father, n. 10083, 10112, 10370, 10728, 10730, 10816, 10817, 10818, 10820.

That the subject treated of in the Word, in many passages, is concerning the glorification of the Lord, n. 10828. And that this subject is every where treated of in the internal sense of the Word, n. 2249, 2523, 3245. That the Lord glorified His Human and not the Divine, because the latter was glorified in Itself, n. 10057. That the Lord came into the world that He might glorify His Human, n. 3637, 4286, 9315. That the Lord glorified His Human by the Divine love which was in Himself from conception, n. 4727. That the love of the Lord towards the universal human race was the life of the Lord in the world, n. 2253. That the Lord's love transcends all human understanding, n. 2077. That the

That there is a Correspondence of all Things of Heaven with all Things of Man.

87. It is unknown at this day what correspondence is, and this ignorance originates in several causes; the primary one is, because man has removed himself from heaven by the love of self and of the world: for he who loves himself and the world above all things,

Lord saved the human race by glorifying His Human, n. 4180, 10019, 10152, 10655, 10659, 10828. That otherwise the whole human race would have perished in eternal death, n. 1676. Concerning the state of the Lord's glorification and humiliation, n. 1785, 1999, 2159, 6866. That glorification, where it is predicated of the Lord, denotes the uniting of His Human with His Divine, and that to glorify is to make divine, n. 1603, 10053, 10828. That the Lord, when He glorified His Human, put off all the human principle derived from the mother, until at length He was not her son, n. 2159, 2574, 2649, 3036, 10829.

That the Son of God from eternity was the divine truth in heaven, n. 2628, 2798, 2803, 3195, 3704. That the Lord also made His Human divine truth from the divine good which was in Him, when He was in the world, n. 2803, 3194, 3195, 3210, 6716, 6864, 7014, 7499, 8127, 8724, 9199. That the Lord at that time arranged all things appertaining to Himself into a celestial form, which is according to divine truth, n. 1928, 3633. That on this account the Lord was called the Word, which is divine truth, n. 2533, 2818, 2859, 2894, 3393, 3712. That the Lord alone had perception and thought from Himself, and above all angelic perception and thought, n. 1904, 1914, 1915.

That the Lord united Divine Truth, which was Himself, with the Divine Good which was in Himself, n. 10047, 10052, 10076. That the unition was reciprocal, n. 2004, 10067. That the Lord, when he departed from the world, made His Human also Divine Good, n. 3194, 3210, 6864, 7499, 8724, 9199, 10076. That this is understood by His coming forth from the Father and returning to the Father, n. 3194, 3210. That thus He was made one with the Father, n. 2751, 3704, 4766. That after the unition divine truth proceeds from the Lord, n. 3704, 3712, 3969, 4577, 5704, 7499, 8127, 8241, 9199, 9398. In what manner divine truth proceeds, illustrated, n. 7270, 9407. That the Lord, from His own proper power, united the Human with the Divine, n. 1616, 1749, 1753, 1813, 1921, 2025, 2026, 2523, 3141, 5005, 5045, 6716. That hence it may be manifest, that the Human of the Lord was not as the human principle of another man, because He was conceived from the Divine Himself, n. 10125, 10826. That His union with the Father, from whom He had His soul, was not as between two, but as between soul and body, n. 3737, 10824.

That the most ancient people could not adore the Divine Esse, but the Divine Existere, which is the Divine Human, and that the Lord therefore came into the world, that He might be made the Divine Existere from the Divine Esse, n. 4687, 5321. That the ancients acknowledged the Divine because He appeared to them in a human form, and that this was the Divine Human, n. 5110, 5663, 6846,

regards only worldly things, since they soothe the external senses and gratify the natural temper, and does not regard spiritual things, because these soothe the internal senses and gratify the mind; wherefore men of this description reject these latter things

10737. That the Infinite Esse could not flow-in into heaven with the angels, nor with men, except by [or through] the Divine Human, n. 1646, 1990, 2016, 2035. That in heaven no other Divine is perceived but the Divine Human, n. 6475, 9303, 9367, 10067. That the Divine Human from eternity was the Divine Truth in heaven, and the Divine passing through heaven, thus the Divine Existere, which afterwards in the Lord was made the Divine Esse by itself, from which is the Divine Existere in heaven, n. 3061, 6280, 6880, 10579. What was the quality of the state of heaven before the coming of the Lord, n. 6371, 6372, 6373. That the Divine was not perceptible except when it had passed through heaven, n. 6982, 6996, 7004.

That the inhabitants of all the earths adore the Divine under a human form, thus the Lord, n. 6700, 8541 to 8547, 10736, 10737, 10738. That they rejoice when they hear that God was actually made a Man, n. 9361. That the Lord receives all who are in good, and who adore the Divine under a human form, n. 9359. That God cannot be thought of except in a human form, and that what is incomprehensible falls into no idea, thus is no object of faith, n. 9359, 9972. That man is capable of worshipping what he has some idea of, but not what he hath no idea of, n. 4733, 5110, 5633, 7211, 9267, 10067. That therefore by the generality in the universal terrestrial globe, the Divine is worshipped under a human form, and that this is the effect of influx from heaven, n. 10159. That all who are principled in good as to life, when they think of the Lord, think of the Divine Human and not of the Human separate from the Divine; it is otherwise with those who are not principled in good as to life, n. 2326, 4724, 4731, 4766, 8878, 9193, 9198. That in the church at this day, they who are in evil as to life, also who are in faith separate from charity, think of the Human of the Lord without the Divine, and likewise do not comprehend what the Divine Human is, and the reasons thereof, n. 3212, 3241, 4689, 4692, 4724, 4731, 5321, 6372, 8878, 9193, 9198. That the Human of the Lord is Divine, because from the Esse of the Father which was His soul, illustrated by the likeness of the father in the children, n. 10270, 10372, 10823: and because it was from the divine love, which was the very Esse of His life from conception, n. 6872. That every man is such as his love is, and that he is his own love, n. 6872, 10177, 10284. That the Lord made all the Human, both internal and external, Divine, n. 1603, 1815, 1902, 1926, 2093, 2803. That therefore He rose again as to the whole body, otherwise than any man, n. 1729, 2083, 5078, 10825.

That the Human of the Lord is Divine, is acknowledged from His omnipresence in the sacred supper, n. 2343, 2359: and from His transformation before His three disciples, n. 3212: and also from the Word of the Old Testament, in that it is called God, n. 10154; and in that it is called Jehovah, n. 1603, 1736, 1815, 1902, 2921, 3035, 5110, 6281, 6303, 8864, 9194, 9315. That a distinction is made in the sense of the letter between the Father and the son, or between

from themselves, saying they are of too high a nature to become objects of thought. It was otherwise with the ancients, to whom the science of correspondences was the chief of all sciences: through that science also they imbibed intelligence and wisdom, and they who were of the church enjoyed by it communication with heaven; for the science of correspondences is an angelic science. The most ancient people, who were celestial men, by

Jehovah and the Lord, but not in the internal sense of the Word, in which the angels of heaven are, n. 3035. That in the christian world the Human of the Lord hath been acknowledged to be not Divine, and that this was effected in a council for the sake of the Pope, that he might be acknowledged as His vicar, n. 3035.

That christians in the other life were explored as to the idea they held concerning one God, and that it was found that they had an idea of three gods, n. 2329, 5256, 10736, 10737, 10738, 10821. That a Trinity, or Divine Trine, may be conceived of in one person, and thus one God, but not in three persons, n. 10738, 10821, 10824. That a Divine Trine in the Lord is acknowledged in heaven, n. 14, 15, 1729, 2005, 5256, 9303. That the Trine in the Lord is the Divine Itself, which is called the Father, the Divine Human, which is called the Son, and the Divine Proceeding, which is called the Holy Spirit, and that this Divine Trine is One, n. 2149, 2156, 2288, 2321, 2329, 2447, 3704, 6993, 7182, 10738, 10822, 10823. That the Lord Himself teacheth that the Father and He are One, n. 1729, 2004, 2005, 2018, 2025, 2751, 3704, 3736, 4766: and that the Holy Divine proceeds from Him, and that it is of Him, n. 3969, 4673, 6788, 6993, 7499, 8127, 8302, 9199, 9228, 9229, 9270, 9407, 9818, 9820, 10330.

That the Divine Human flows-in into heaven, and makes heaven, n. 3038. That the Lord is the all in heaven, and that He is the life of heaven, n. 7211, 9128. That the Lord dwells in the angels in what is His own, n. 9338, 10125, 10151, 10157. That hence they who are in heaven are in the Lord, n. 3637, 3638. That the conjunction of the Lord with the angels is according to the reception of the good of love and of charity from Him, n. 904, 4198, 4206, 4211, 4320, 6280, 6832, 7042, 8819, 9680, 9682, 9683, 10106, 10811. That the universal heaven has reference to the Lord, n. 551, 552. That the Lord is the common centre of heaven, n. 3633. That all in heaven turn themselves to the Lord, who is above the heavens, n. 9828, 10130, 10189. That nevertheless the angels do not turn themselves to the Lord, but the Lord turns them to himself, n. 10189 That the presence of the angels is not with the Lord, but the presence of the Lord with the angels, n. 9415. That in heaven there is no conjunction with the Divine Itself, but with the Divine Human, n. 4211, 4724, 5633.

That heaven corresponds with the Divine Human of the Lord, and that hence heaven in general is as one man, and that on this account heaven is called the Grand Man, n. 2996, 2998, 3624 to 3649, 3636 to 3643, 3741 to 3745, 4625. That the Lord is the Only Man, and that they only are men who receive what is Divine from Him, n. 1894. That so far as they receive, so far they are men and images of Him, n. 8547. That therefore the angels are forms of love and

virtue of correspondence thought as the angels, and on this account also discoursed with the angels; and therefore the Lord was often seen by them, and instructed them. But at this day that science is so totally lost, that it is not known what correspondence is.*

88. Now since without a perception of what correspondence is, it is impossible for any thing to be clearly known concerning the spiritual world, also concerning its influx into the natural world, and indeed concerning what the spiritual is in respect to the natural; also concerning the spirit of man, which is called the soul, and concerning its operation into the body; also concerning the state of man after death; therefore it may be expedient to say what correspondence is, and what its quality: thus also the way is prepared for what is to follow.

89. First then it shall be declared what correspondence is. The whole natural world corresponds to the spiritual world, not only the natural world in general, but also in every particular; wherefore whatever exists in the natural world from the spiritual, this is said to be correspondence. It is to be noted, that the natural world exists and subsists from the spiritual world, altogether as an effect from its efficient cause. The natural world so called is all that extense which is under the sun, and receives heat and light from the sun, and the things of that world are all things which thence subsist; but the spiritual world is heaven, and the things of that world are all things which are in the heavens.

90. Inasmuch as man is a heaven and also a world in the least form after the image of the greatest, [see above, n. 57,] therefore there is appertaining to him both a spiritual world and a natural

charity in a human form, and that this is from the Lord, n. 3804, 4735, 4797, 4985, 5199, 5530, 9879, 10177.

That the universal heaven is the Lord's, n. 2751, 7086. That He hath all power in the heavens and in the earths, n. 1607, 10089, 10827. That the Lord rules the universal heaven, and that He also ruleth all things which thence depend, thus all things in the world, n. 2026, 2027, 4523, 4524. That the Lord alone hath the power of removing the hells, of withholding from evils, and of holding in good, thus of saving, n. 10019.

* How far the science of correspondences excels other sciences, n. 4280. That the chief science amongst the ancients was the science of correspondences, but at this day it is obliterated, n. 3021, 3419, 4280, 6749, 4844, 4964, 4965, 6004, 7729, 10252. That with the orientals, and in Egypt, the science of correspondences flourished, n. 5702, 6692, 7097, 7779, 9391, 10407.

world: the interiors, which are of his mind, and have reference to understanding and will, make his spiritual world; but the exteriors, which are of his body, and have reference to his senses and actions, make his natural world: whatsoever therefore in his natural world, that is, in his body and its senses and actions, exists from his spiritual world, that is, from his mind and its understanding and will, is called correspondent.

91. What the quality of correspondences is, may be seen in man from his face, since in the face which has not learnt the art of simulation, all the affections of the mind present themselves visible in a natural form as in their type, whence the face is said to be the index of the mind [*animus*]; thus his spiritual world presents itself visible in his natural world; in like manner the things which are of the understanding are sensibly manifested in the speech, and the things which are of the will, in the gestures of the body. Those things therefore which are done in the body, whether it be in the face, or in the speech, or in the gestures, are called correspondences.

92. From these considerations it may also be seen what the internal man is, and what the external, viz. that the internal is what is called the spiritual man, and the external what is called the natural man; also, that the one is distinct from the other, as heaven is distinct from the world; likewise, that all things which are done and exist in the external or natural man, are done and exist from the internal or spiritual man.

93. These things are said concerning the correspondence of the internal or spiritual man with his external or natural man; but in what now follows we shall treat of the correspondence of the whole heaven with singular the things of man.

94. It has been shown that the universal heaven resembles one man, and that it is a man in image, and is therefore called the Grand Man: it has been shown also that hence the angelic societies, of which heaven consists, are arranged in order, as the members, organs and viscera, in man, so that there are some which are in the head, some in the breast, some in the arms, and some in every single part of those members, [see above, n. 59 to 72]. The societies, therefore, which are in any member there, correspond to a similar member in man, so that those which are in the head there correspond to the head in man: those which are in the breast there

correspond to the breast in man, and those which are in the arms there correspond to the arms in man; and so in all other cases: from this correspondence man subsists, for man derives subsistence from no other source than from heaven.

95. That heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, the other the spiritual kingdom, may be seen above in its proper article: the celestial kingdom in general corresponds to the heart, and to all things of the heart in the body throughout; and the spiritual kingdom corresponds to the lungs, and to all things of the lungs in the body throughout: the heart and the lungs also make two kingdoms in man, the heart having rule therein by the arteries and veins, and the lungs by nervous and moving fibres, both being united in every force and action. In every individual man, in his spiritual world, which is called his spiritual man, there are also two kingdoms, one of the will, and the other of the understanding; the will rules by the affections of good, and the understanding by the affections of truth; these kingdoms also correspond to the kingdoms of the heart and the lungs in the body: the case is similar in the heavens; the celestial kingdom is the will-principle of heaven, in which kingdom the good of love bears rule, and the spiritual kingdom is the intellectual of heaven, in which kingdom truth bears rule: these are the kingdoms, which correspond to the functions of the heart and lungs in man. From this correspondence it is that the heart, in the Word, signifies the will, and likewise the good of love, and that the breath of the lungs signifies the understanding and the truth of faith: hence likewise it is, that to the heart are ascribed affections, although they are not there seated nor thence derived.*

* Concerning the correspondence of the heart and lungs with the Grand Man, which is heaven, from experience, n. 3883 to 3896. That the heart corresponds to those who are in the celestial kingdom, but the lungs to those who are in the spiritual kingdom, n. 3685, 3886, 3887. That in heaven there is a pulse like that of the heart, and a respiration like that of the lungs, but more interior, n. 3884, 3885, 3887. That the pulse of the heart is various there according to states of love, and the respiration according to states of charity and faith, n. 3886, 3887, 3889. That the heart, in the Word, denotes the will, thus that what is from the heart is from the will, n. 2930, 7542, 8910, 9113, 10336. That the heart also, in the Word, signifies the love, thus that what is done from the heart is done from the love, n. 7542, 9050, 10336.

96. The correspondence of the two kingdoms of heaven with the heart and lungs is the general correspondence of heaven with man; but the less general is with singular his members, organs, and viscera, and what the quality of this is, shall also be related. They who, in the Grand Man, which is heaven, are in the head, excel all others in every good, for they are in love, peace, innocence, wisdom, intelligence, and hence in joy and happiness; these flow-in into the head, and into those things which are of the head appertaining to man, and correspond to them. They who, in the Grand Man, which is heaven, are in the breast, are in the good of charity and of faith, and also flow-in into the breast of man, and correspond to it. But they who, in the Grand Man or heaven, are in the loins, and in the organs consecrated to generation there, are in conjugal love. They who are in the feet, are in the ultimate good of heaven, which is called spiritual-natural good. They who are in the arms and hands, are in the power of truth derived from good. They who are in the eyes, are in understanding. They who are in the ears, are in hearkening and obedience. They who are in the nostrils, are in perception. They who are in the mouth and tongue, are in discourse from understanding and perception. They who are in the reins [or kidnies], are in truth examining, distinguishing, and correcting. They who are in the liver, in the pancreas, and in the spleen, are in the various purifications of good and truth. Other parts of the Grand Man have other correspondences; they flow-in into similar parts of man, and correspond to them. The influx of heaven is into the functions and uses of the members; and uses, inasmuch as they are from the spiritual world, form themselves by such things as are in the natural world, and thus present themselves in effect: hence comes correspondence.

97. From this ground it is, that by those same members, organs, and viscera, similar things are signified in the Word, for all things in the Word have a signification according to correspondences: by the head is hence signified intelligence and wisdom; by the breast, charity; by the loins, conjugal love; by the arms and hands, the power of truth; by the feet, the natural; by the eyes, understanding; by the nostrils, perception; by the ears, obedience; by the reins or kidnies, the examination of truth; and so forth.* Hence

* That the breast, in the Word, signifies charity, n. 3934, 10081, 10087. That the loins and organs of generation signify conjugal love, n. 3021, 4280, 4462.

also it is, that it is usual in common discourse to say of an intelligent and wise man, that he has a head; and to say of one who is in charity, that he is a bosom friend; and of one who is in perception, that he is quick-scented; and of one who is in intelligence, that he is sharp-sighted; and of one who is in power, that he has long arms; and of one who is of a loving disposition, that he has a feeling heart. These and several other particulars, which are marked in the speech of man, are from correspondence; for such expressions are derived from the spiritual world, notwithstanding man's ignorance of it.

98. That there is such a correspondence of all things of heaven with all things of man, has been shown me by much experience, and by so much, that I am confirmed in it, as on a point evidenced beyond all doubt; but it is not necessary in this place to adduce all that experience, neither is it expedient, by reason of its abundance: it may be seen adduced in the *Arcana Cœlestia*, where the subject treated of is concerning correspondences, concerning representations, concerning the influx of the spiritual world into the natural, and concerning the commerce between soul and body.*

99. But although all things of man, as to the body, correspond to all things of heaven, still man is not an image of heaven as to external form, but as to internal; for the interiors of man receive

5050, 5051, 5052. That the arms and hands signify the power of truth, n. 878, 3091, 4931 to 4937, 6947, 7205, 10017. That the feet signify the natural principle, n. 2162, 3147, 3761, 3986, 4280, 4938 to 4952. That the eye signifies the understanding, n. 2701, 4403 to 4421, 4523 to 4534, 6923, 9051, 10569. That the nostrils signify perception, n. 3577, 4624, 4625, 4748, 5621, 8286, 10054, 10292. That the ears signify obedience, n. 2542, 3869, 4523, 4653, 5017, 7216, 8361, 8990, 9311, 9396, 10061. That the reins [or kidnies] signify the examination and correction of truth, n. 5380 to 5386, 10032.

* Concerning the correspondence of all the members of the body with the Grand Man, or heaven, generally and specifically, from experience, n. 3021, 3624 to 3649, 3741 to 3751, 3883 to 3896, 4039 to 4051, 4218 to 4228, 4318 to 4331, 4403 to 4421, 4527 to 4533, 4622 to 4633, 4652 to 4660, 4791 to 4805, 4931 to 4953, 5050 to 5061, 5171 to 5189, 5377 to 5396, 5552 to 5573, 5711 to 5727, 10030. Concerning the influx of the spiritual world into the natural world, or of heaven into the world, and concerning the influx of the soul into all things of the body, from experience, n. 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626. Concerning the commerce between the soul and body, from experience, n. 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626.

heaven, and his exteriors receive the world: so far therefore as his interiors receive heaven, so far man, as to them, is a heaven in the least form after the image of the greatest; but so far as his interiors do not receive, so far he is not a heaven and an image of the greatest: nevertheless the exteriors, which receive the world, may be in a form according to the order of the world, and hence in various beauty; for external beauty, which is of the body, originates in parents as its cause, and in formation in the womb, and is afterwards preserved by a common influx from the world: hence it is, that the form of the natural man differs exceedingly from the form of his spiritual man. It has been occasionally shown me what was the spirit of man in its form, and it was seen that in some who had beautiful and handsome faces, it was deformed, black, and monstrous, so that it might be called an image of hell, not of heaven; but in some who were not beautiful, that it was handsome, fair, and angelic: the spirit of man appears also after death of a quality, such as it had been in the body, whilst he lived in the world.

100. But correspondence extends itself still further than to man, for there is a correspondence of the heavens one with an other: to the third or inmost heaven corresponds the second or middle heaven; and to the second or middle heaven corresponds the first or ultimate heaven; and this latter corresponds to the corporeal forms in man, which are called his members, organs, and viscera: thus the corporeal of man is what heaven ultimately closes into, and on which, as on its basis, it subsists. But this arcanum will be more fully unfolded elsewhere.

101. It is nevertheless to be well noted, that all the correspondence which there is with heaven, is with the Divine Human of the Lord, since heaven is from Him, and He is heaven, as has been shown in the foregoing articles: for unless the Divine Human flowed-in into all things of heaven, and according to correspondences into all things of the world, neither angel nor man could have existence. Hence again it is evident why the Lord was made a Man, and clothed His Divine with a Human from first to last, and that the reason of this was, because the Divine Human which, before the coming of the Lord, gave birth and support to heaven, was no longer competent to sustain all things, inasmuch as man, who is the basis of the heavens, fell and destroyed the order. What and

of what quality the Divine Human was before the coming of the Lord, and of what quality the state of heaven was at that time, may be seen in what is collected from the *Arcana Cœlestia* at the close of the preceding chapter.

102. The angels are astonished when they hear that there are men who attribute all things to nature, and nothing to the Divine; and who likewise believe that their bodies, into which so many wonderful things of heaven are collated, are formed and fashioned from nature, and especially that the rational of man is also from that source; when yet, if they only elevate the mind in a slight degree, they may be enabled to see that such things are from the Divine and not from nature; and that nature was only created for the purpose of clothing what is spiritual, and of presenting it correspondently in the ultimate of order: the angels compare such men to owls, which see in darkness and not in light.

That there is a Correspondence of Heaven with all things of the Earth.

103. What correspondence is, was declared in the foregoing article; and it was there likewise shown, that all and singular things of the animal body are correspondences: it now follows to be shown in order, that all things of the earth, and in general all things of the world, are correspondences.

104. All things which belong to the earth are distinguished into three kinds, which are called kingdoms, viz. the animal kingdom, the vegetable kingdom, and the mineral kingdom: those things which are in the animal kingdom are correspondences in the first degree, because they live: those things which are in the vegetable kingdom are correspondences in the second degree, because they only grow; those things which are in the mineral kingdom are correspondences in the third degree, because they neither live nor grow. Correspondences in the animal kingdom are animate creatures of various kinds, both those which walk and creep on the earth, and those which fly in the air, which are not here specifically named, because they are well known. Correspondences in the vegetable kingdom are all things which grow and flourish in gardens, forests, fields, and plains, which also are not named, because

they are known. Correspondences in the mineral kingdom are metals both noble and base, precious stones and those which are not precious, also earths of various kinds, likewise waters. Besides these things there are also correspondences which are procured by human industry from those things for use, as all kinds of food, garments, houses, sacred edifices, and many things besides.

105. Those things which are above the earth, as the sun, the moon, the stars, and likewise the things which are in the atmospheres, as clouds, mists, showers, lightnings, thunders, are also correspondences. Those things which proceed from the sun, his presence and absence, as light and shade, heat and cold, are also correspondences: in like manner the things which thence succeed, as the seasons of the year, which are called spring, summer, autumn, and winter; also the times of the day, as morning, noon, evening and night.

106. In a word, all things which exist in nature, from the least to the greatest, are correspondences:* the reason is, because the natural world, with all things appertaining to it, exists and subsists from the spiritual world, and both from the Divine. It is said that it also subsists, because every thing subsists from what gave it existence, for subsistence is perpetual existence, and because it is impossible for any thing to subsist from itself, but from what is prior to itself, thus from the First, from whom therefore if it be separated, it altogether perishes and vanishes away.

107. All things are correspondent, which exist and subsist in nature from divine order. Divine order is the result of the Divine good, which proceeds from the Lord; it commences from Him, proceeds from Him through the heavens successively into the world, and there terminates in ultimates: those things, which are according to order there, are correspondences; and all things there are according to order which are good and perfect for use; for every good is a good according to use; the form hath relation to truth,

* That all things which are in the world, and in its three kingdoms, correspond to celestial things which are in heaven, or that the things which are in the natural world correspond to those which are in the spiritual, n. 1632, 1881, 2758, 2890 to 2893, 2897 to 3003, 3213 to 3227, 3483, 3624 to 3639, 4044, 4053, 4116, 4366, 4939, 5116, 5377, 5428, 5477, 9280. That by correspondences the natural world is conjoined to the spiritual world, n. 8615. That hence universal nature is a theatre representative of the Lord's kingdom, n. 2758, 2999, 3000, 3483, 4938, 4939, 8848, 9280

because truth is the form of good: hence it is that all things in the universal world, and in mundane nature, which are in divine order, have relation to good and truth.*

108. That all things which are in the world exist from the Divine, and are clothed with such things in nature as enable them to exist there, and to perform use, and thus to correspond, appears manifestly from singular the things which present themselves to view both in the animal kingdom and the vegetable; for in each kingdom there are such things as prove them to be from heaven to every one who thinks from his interiors. By way of illustration, it may be expedient to mention a few out of innumerable proofs, beginning with the *animal kingdom*, in which kingdom, it is known to the generality of mankind, what kind of science is as it were implanted in every animal. The bees know how to collect honey from flowers, to build cells of wax, in which to store up their honey, and thus make provision of food for themselves and their progeny for the future winter; the female amongst them lays eggs, the rest minister and cover them up, that a new progeny may thence be produced; they live in a certain form of government, with which all in the hive are innately acquainted: they preserve such as are useful, and cast out the useless, depriving them of their wings: not to mention other wonderful things, which they derive from heaven for the sake of use; for the wax serves mankind for candles throughout the globe, and honey serves for sweetening food. How extraordinary is the case of caterpillars, which are the vilest things in the animal kingdom! They have the sagacity to nourish themselves with the juice extracted from the leaves of the peculiar plants which they inhabit, and afterwards, at a stated time, to invest themselves with a covering, and place themselves as it were in a womb, and thus hatch an offspring of their own kind: some are first changed into nymphs and chrysallises, and spin out their threads, and after finishing their task are adorned with other bodies, and decorated with wings, and fly in the open air as in their heaven, and celebrate marriages, lay eggs, and provide for themselves a progeny. Besides these specific wonders, all the fowls of the

* That all things in the universe, both in heaven and in the world, which are according to order, have relation to good and truth, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122. And to the conjunction of both, that they may be something, n. 10555.

heaven have the sagacity in general to know their own proper food with which they are nourished, not only what it is, but where it is to be found: they have the sagacity also to build nests for themselves, one kind in one way, and another in another, to lay eggs therein, to brood over them, to hatch their young, to feed them, and to turn them out of doors when they are capable of providing for themselves: they are aware also of the enemies whom they are to shun, and of the friends with whom they are to associate, and this from their earliest infancy: not to mention the wonderful things in the eggs themselves, where all things lie prepared in their order for the formation and nourishment of the chick at its birth; besides innumerable other wonders. What person, possessed of any rational wisdom, can pretend to say that these wonders are from any other source than from the spiritual world, to which the natural world is subservient for the purpose of clothing with a body what is thence derived, or of presenting in effect that which is spiritual in the cause? The reason why the animals of the earth and the fowls of heaven are born into all that science, whilst man, who yet is more excellent than they, is not so born, is, because the animals are in the order of their life, nor are they capable of destroying that which is in them from the spiritual world, inasmuch as they have no rational principle: the case is otherwise with man, who thinks from the spiritual world, and who, in consequence of perverting in himself what is from that world, by a life contrary to order, which life the rational principle favours, must of necessity be born into mere ignorance, and afterwards, by divine means, be restored to the order of heaven.

109. How the things which are in the *vegetable kingdom* correspond, may be manifest from many considerations; as that little seeds grow into trees, put forth leaves, produce flowers, and next fruits, in which again they deposit seeds, and that these effects are wrought successively, and exist together in so wonderful an order, that they cannot be described briefly; and though volumes should be written concerning them, still there are interior arcana, which are in nearer connexion with their uses, of which no science can take the full amount. Inasmuch as those wonders also are from the spiritual world, or heaven, which is in the form of a man, as was shewn above in its proper article, hence also singular the things in that kingdom have a certain reference to such things as ap-

pertain to man, which is also known to some in the learned world. That all the things which are in that kingdom are also correspondences, hath been made evident to me from much experience; for frequently, when I have been in gardens, and have there looked at trees, fruits, flowers and pulse, I have observed their correspondences in heaven, and have discoursed with those to whom they appertained, and have been instructed whence they were, and what was their quality.

110. But to know the spiritual things which are in heaven, to which the natural things which are in the world correspond, is impossible for any one at this day except from heaven, inasmuch as the science of correspondences at this day is absolutely destroyed: but what is the nature and quality of the correspondence of things spiritual with things natural, I will illustrate by some examples. The animals of the earth in general correspond to affections, the tame and useful ones to the good affections, the savage and useless ones to evil affections: oxen and bullocks specifically correspond to the affections of the natural mind; sheep and lambs to the affections of the spiritual mind; but winged animals, according to their species, correspond to the intellectual things of each mind:* hence it is that various animals, as oxen, bullocks, rams, sheep, she-goats, he-goats, he-lambs, and she-lambs, also doves, and turtle-doves, in the Israelitish church, which was a representative church, were applied to holy uses, sacrifices and burnt offerings being made from them; for in that use they correspond to things spiritual, which were understood in heaven according to correspondences. The reason why animals also, according to their genera and species, denote affections, is, because they live, and every thing has life from no other source than affection, and according to it; hence every animal has innate science according to the affection of its

* That animals from correspondence signify affections, the tame and useful animals good affections, and the savage and useless ones evil affections, n. 45, 46, 142, 143, 246, 714, 716, 719, 2179, 2180, 3519, 9280: illustrated by experience from the spiritual world, n. 3218, 5198, 9090. Concerning the influx of the spiritual world into the lives of beasts, n. 1633, 3646. That oxen and bullocks from correspondence signify the affections of the natural mind, n. 2180, 2566, 9391, 10132, 10407. What sheep signify, n. 4169, 4809. What lambs, n. 3994, 10132. That winged animals signify things intellectual, n. 40, 745, 776, 778, 866, 988, 993, 5149, 7441, with a variety according to their genera and species, from experience from the spiritual world, n. 3219.

life: man also is similar to them as to his natural man, wherefore also he is compared to them in common discourse, so that if he be of a gentle character, he is called a sheep or a lamb; if of a violent character, he is called a bear or a wolf; if he be cunning, he is called a fox or a serpent, and so forth.

111. Similar is the correspondence with those things which are in the vegetable kingdom: a garden in general corresponds to heaven as to intelligence and wisdom, wherefore heaven is called the garden of God, and paradise,* and is likewise called by man the heavenly paradise. Trees, according to their species, correspond to the perceptions and knowledges of good and truth, from which come intelligence and wisdom; wherefore the ancients, who were in the science of correspondences, celebrated their holy worship in groves;† and hence it is that, in the Word, mention is so frequently made of trees, and that heaven, the church, and man, are compared to them, as to the vine, the olive, the cedar, and others; whilst the goods which they do are compared to fruits. The food also, which is derived from them, especially that which is produced from the seeds of harvest, corresponds to the affections of good and of truth, by reason that these nourish the spiritual life, as earthly food nourishes the natural life.‡ Bread, which is thence procured, corresponds to the affection of all good in general, because, above all other things, it sustains life, and because by it is understood all food: on account of this correspondence, also, the Lord calls Himself the bread of life; and for the same reason, likewise, bread was in holy use in the Israelitish church, for it was set on a table in the tabernacle, and was called the bread of faces: all the divine worship, likewise, which was celebrated by sacrifices

* That a garden and a paradise from correspondence signify intelligence and wisdom, n. 100, 108; from experience, n. 3220. That all things which correspond, signify also the same things in the Word, n. 2890, 2987, 2989, 2990, 2991, 3002, 3225.

† That trees signify perceptions and knowledges, n. 103, 2163, 2682, 2722, 2972, 7692. That therefore the ancients celebrated divine worship in groves under trees, according to their correspondences, n. 2722, 4552. Concerning the influx of heaven into the subjects of the vegetable kingdom, as into trees and plants, n. 3648.

‡ That meats from correspondence signify such things as nourish spiritual life, n. 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5656, 5915, 6277, 8562, 9003.

and burnt-offerings, was called bread: on account of this correspondence also, the most holy part of worship in the christian church is the sacred supper, consisting of bread and wine.* From these few observations may be manifest what is the nature and quality of correspondence.

112. In what manner the conjunction of heaven with the world is effected by correspondences, shall also be briefly declared. The kingdom of the Lord is a kingdom of ends, which are uses; or, what is the same thing, it is a kingdom of uses, which are ends: on this account the universe was so created and formed by the Divine, that uses may every where be clothed with such things as may be instrumental in presenting them in act or in effect, first in heaven, and next in the world, thus by degrees and successively even to the ultimates of nature. Hence it is evident, that the correspondence of things natural with things spiritual, or of the world with heaven, is effected by uses, and that uses conjoin them; and that the forms with which uses are clothed, are so far correspondences, and so far conjunctions, as they are forms of uses. In the nature of the world, in its triple kingdom, all things which there exist according to order are forms of uses, or effects formed from use for use; wherefore the things which exist there are correspondences. But with man, so far as he lives according to divine order, thus so far as he is in love to the Lord and in charity towards his neighbor, so far his acts are uses in form, and are correspondences, by which he is conjoined to heaven: to love the Lord and the neighbour in general, is to perform uses.† Moreover it is to be noted that it is

* That bread signifies all good which nourishes the spiritual life of man, n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 9323, 9545, 10686. That the bread which was on the table in the tabernacle, had a like signification, n. 3478, 9545. That sacrifices in general were called bread, n. 2165. That bread involves all food, n. 2165. Thus that it signifies all food celestial and spiritual, n. 276, 680, 2165, 2177, 3478, 6118, 8410.

† That all good hath its delight from uses, and according to uses, and likewise its quality, hence such as the use is, such the good, n. 3049, 4984, 7038. That angelic life consists in the goods of love and of charity, thus in performing uses, n. 453. That nothing is regarded by the Lord, and thence by the angels, but ends which are uses, appertaining to man, n. 1317, 1645, 5844. That the kingdom of the Lord is a kingdom of uses, thus of ends, n. 453, 696, 1103, 3645, 4054, 7038. That to serve the Lord is to perform uses, n. 7038. That all and singular things in man are formed for use, n. 3565, 4104, 5189, 9297; and that they are formed from use, thus that use is prior to the organical forms in man

man, by [or through] whom the natural world is conjoined with the spiritual, or that he is the medium of conjunction; for in him is the natural world, and likewise the spiritual world, (see above, n. 57,) wherefore so far as man is spiritual, so far he is a medium of conjunction, but so far as he is natural and not spiritual, so far he is not a medium of conjunction. Still without man as a medium, divine influx into the world continues, and likewise into those things appertaining to man which are from the world, but not into his rational principle.

113. As all things which are according to divine order correspond to heaven, so all things which are contrary to divine order correspond to hell: the things which correspond to heaven have all a relation to good and truth, whilst those which correspond to hell have relation to what is evil and false.

114. Something shall now be said concerning the science of correspondences, and concerning its use. It was observed above, that the spiritual world, which is heaven, is conjoined to the natural world by correspondences; hence by correspondences communication with heaven is given to man: for the angels of heaven do not think from natural things, as man thinks; wherefore when man is in the science of correspondences, he may be together with the angels as to the thoughts of his mind, and thus be conjoined with them as to his spiritual or internal man. That there might be conjunction of heaven with man, the Word was written by mere correspondences; for all and singular the things which are contained in the Word, correspond:* wherefore if man were in the science of correspondences, he would understand the Word as to its spiritual sense, and hence it would be given him to be acquainted with arcana of which he sees nothing in the sense of the letter: for in the Word there is a literal sense, and there is a spiritual sense; the lit-

by which use is effected, because use is from the influx of the Lord through heaven, n. 4223, 4926. That the interiors of man also, which are of his mind, as he grows up to maturity, are formed from use and for use, n. 1964, 6815, 9297. That hence man is of such a quality as are the uses appertaining to him, n. 1568, 3570, 4054, 6571, 6934, 6938, 10284. That uses are the ends, for the sake of which they are performed, n. 3565, 4054, 4104, 6815. That use is the first and last, thus the all of man, n. 1964.

* That the Word was written by mere correspondences, n. 8615. That by the Word man hath conjunction with heaven, n. 2899, 6943, 9396, 9400, 9401, 10375, 10452.

eral sense consists of such things as are in the world, but the spiritual sense of such things as are in heaven; and since the conjunction of heaven with the world is by correspondences, therefore such a Word has been given, the singular things of which, even to an iota, correspond.*

115. I have been instructed from heaven, that the most ancient people on our earth, who were celestial men, thought from correspondences themselves, and that the natural things of the world, which were before their eyes, served them as means of so thinking, and that in consequence of their being of su ch a quality, they had consociation with the angels, and discoursed with them, and that thus by them heaven was conjoined to the world: it was for this reason that that time was called the golden age, of which also it is said by ancient writers, that the inhabitants of heaven dwelt with men, and held converse with them as friends with friends. But after that period other men succeeded, who did not think from correspondences themselves, but from the science of correspondences, and I was informed that at this time also there was conjunction of heaven with man, but not so intimate: their time is what is called the silver age. Afterwards succeeded those who indeed were acquainted with correspondences, but did not think from the science of them, by reason that they were in natural good, and not like the former men in spiritual good: the time of these was called the copper age. After the times of these latter, it was told me that man became successively external, and at length corporeal, and that then the science of correspondences was altogether lost, and with it the knowledge of heaven, and of most things relating to heaven. It was also from correspondence, that the above ages were named from gold, silver, and copper,† inasmuch as gold from correspondence signifies celestial good, in which the most ancient people were; but silver, spiritual good, in which the ancients after them were; and copper, natural good, in which the next posterity were;

* Concerning the spiritual sense of the Word, see a small work on the White Horse mentioned in the Apocalypse.

† That gold from correspondence signifies celestial good, n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881. That silver signifies spiritual good, or truth from a celestial origin, n. 1551, 1552, 2954, 5648. That copper signifies natural good, n. 425, 1551. That iron signifies truth in the ultimate of order, n. 425, 426.

but iron, from which the last age was named, signifies hard truth without good.

Concerning the Sun in Heaven.

116. In heaven the sun of the world does not appear, nor any thing which is from that sun, because every thing of that kind is natural; for nature commences from that sun, and whatsoever is produced by that sun is called natural: but the spiritual, in which heaven is, is above nature, and altogether distinct from what is natural; neither do they communicate with each other except by correspondences. What the quality of the distinction is, may be comprehended from what was said above, n. 38, concerning degrees, and what is the quality of their communication, from what was said in the two preceding articles concerning correspondences.

117. But although in heaven the sun of the world does not appear, nor any thing which is from that sun, still there is a sun there, together with light and heat, as also all things which are in the world, and innumerable things besides, but not from a similar origin; for the things which are in heaven are spiritual, and the things which are in the world are natural. The sun of heaven is the Lord, the light there is divine truth, and the heat there is divine good, which proceed from the Lord as a sun; from that origin are all things which exist and appear in the heavens: but concerning light and heat, and concerning those things which thence exist in heaven, more will be said in the following articles; at present we shall speak only of the sun there. The reason why the Lord appears in heaven as a sun, is, because divine love is the that from which all spiritual things exist, and, by means of the sun of the world, all natural things: it is that love which shines as a sun.

118. That the Lord actually appears in heaven as a sun, has not only been told me by the angels, but has also been given me occasionally to see; wherefore what I have heard and seen concerning the Lord as a sun, I will here briefly describe. The Lord appears as a sun, not in heaven, but on high above the heavens; nor does He appear above the head, or in the zenith, but before the faces of the angels, in a middle altitude. He appears in two places, in one before the right eye, in another before the left eye, at a considera-

ble distance: before the right eye He appears altogether as a sun, fiery and of similar magnitude with the sun of the world; but before the left eye He does not appear as a sun, but as a moon, of similar brightness, but more glittering, and of similar magnitude, with the moon of our earth; but the former appears encompassed with several as it were lesser moons, each of which in like manner is bright and glittering. The reason why the Lord appears in two places with such difference, is, because he appears to every one according to the quality of the reception of Him, and therefore in one way to those who receive Him in the good of love, and in another way to those who receive Him in the good of faith: to those who receive Him in the good of love, He appears as a sun, fiery and flaming according to reception; these are in His celestial kingdom; but to those, who receive Him in the good of faith, He appears as a moon, bright and glittering according to reception; these are in His spiritual kingdom:* the reason is, because the good of love corresponds to fire, whence fire, in the spiritual sense, is love, and the good of faith corresponds to light, and also light, in the spiritual sense, is faith.† The reason why He appears before the eyes is, because the interiors, which are of the mind, see through the eyes, from the good of love through the right eye, and from the good of faith through the left eye;‡ for all things which

* That the Lord appears in heaven as a sun, and that He is the sun of heaven, n. 1053, 3636, 3643, 4060. That the Lord appears to those who are in the celestial kingdom, where love to him is the ruling love, as a sun, and to those who are in the spiritual kingdom, where charity towards the neighbour and faith rule, as a moon, n. 1521, 1529, 1530, 1531, 1837, 4696. That the Lord as a sun appears at a middle altitude before the right eye, and as a moon before the left eye, n. 1053, 1521, 1529, 1530, 1531, 3636, 3643, 4321, 5097, 7078, 7083, 7173, 7270, 8812, 10809. That the Lord hath been seen as a sun and as a moon by me, n. 1531, 7173. That the Divine Itself of the Lord is far above His Divine in heaven, n. 7270, 8760.

† That fire in the Word signifies love in each sense, n. 934, 4906, 5215. That sacred or heavenly fire signifies divine love, n. 934, 6314, 6832. That infernal fire signifies the love of self and of the world, and every concupiscence which is of those loves, n. 1861, 5071, 6314, 6832, 7575, 10747. That love is the fire of life, and that life itself is actually thence derived, n. 4096, 5071, 6032, 6314. That light signifies the truth of faith, n. 3395, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684.

‡ That the sight of the left eye, corresponds to the truths of faith, and that the sight of the right eye corresponds to their goods, n. 4410, 6923.

are on the right side appertaining to an angel, and likewise to a man, correspond to good from which truth is derived, and those things which are on the left side correspond to truth which is derived from good :* the good of faith, in its essence, is truth derived from good.

119. Hence it is that, in the Word, the Lord, as to love, is compared to the sun, and as to faith to the moon ; and likewise that love from the Lord to the Lord is signified by the sun, and faith from the Lord in the Lord is signified by the moon ; as in the following passages : " *The light of the moon shall be as the light of the sun, but the light of the sun shall be seven-fold, as the light of seven days*," Isaiah xxx. 26 : " *I will cover, when I shall extinguish thee, the heavens, and I will darken the stars ; I will cover the sun with a cloud, and the moon shall not make her light to shine ; all the luminaries of light in the heavens I will darken over thee, and I will give darkness upon thy land*," Ezekiel xxxii. 7, 8 : " *I will darken the sun in his rising, and the moon shall not make her light to shine*," Isaiah xiii. 10 : " *The sun and the moon shall be darkened, and the stars shall withdraw their splendour ; the sun shall be turned into darkness and the moon into blood*," Joel ii. 2, 10, 31 ; chap. iv. 15 : " *The sun became black as hairy sackcloth, and the moon became as blood, and the stars fell to the earth*," Rev. vi. 12 : " *Immediately after the affliction of those days the sun shall be obscured, and the moon shall not give her light, and the stars shall fall from heaven*," Matt. xxiv. 29 : and elsewhere. In the above passages by the sun is signified love, and by the moon faith, and by stars the knowledges of good and truth,† which are said to be darkened, to lose their light, and to fall from heaven, when they no longer are. That the Lord appears as a sun in heaven, is also manifest from His transformation before Peter, James, and John, in that " *His face shone as the sun*," Matt. xvii. 2 : the Lord was thus seen by the disciples when they were withdrawn from the body, and were in the light of heaven. Hence it was that the ancients, with whom the church was representative, in the act of divine worship turned their

* That the things which are on man's right side have reference to good from which truth is derived, and that the things on the left side have reference to truth derived from good, n. 9495, 9604.

† That constellations and stars, in the Word, signify the knowledges of good and truth, n. 2495, 2849, 4697.

faces towards the sun in the east, and from them is derived the custom of giving a like aspect to buildings set apart for divine worship.

120. The very ardent degree and quality of the divine love may be manifest from comparison with the sun of the world, than which nevertheless, if you are disposed to believe it, it is much more ardent: wherefore the Lord as a sun does not flow-in immediately into the heavens, but the ardency of His love is tempered in the way by degrees: the temperatures appear as radiant belts about the sun: moreover the angels are veiled in a thin suitable cloud, lest they should suffer injury from the influx:* the heavens therefore are distant according to reception; the superior heavens, inasmuch as they are in the good of love, are nearest to the Lord as a sun; but the inferior heavens, inasmuch as they are in the good of faith, are more remote from Him; whilst they who are in no good, as is the case with the infernals, are most remote, and remote in proportion as they are in opposition against good.†

121. But when the Lord appears in heaven, as is frequently the case, He does not appear encompassed with the sun, but in an angelic form, being distinguished from the angels by the Divine translucent from His face; for He is not there in person, since the Lord in person is constantly encompassed with the sun, but He is there in presence by aspect: for it is a common thing in heaven for the inhabitants to appear as present in the place where the aspect is fixed or terminates, although it is very far from the place where they actually are; this presence is called the presence of the inter-

* The quality and degree of the divine love of the Lord illustrated by comparison with the fire of the sun of the world, n. 6834, 6844, 6849. That the divine love of the Lord is love towards all the human race to save them, n. 1820, 1865, 2253, 6872. That the love proximately proceeding from the fire of the Lord's love doth not enter heaven, but that it appears around the sun as radiant belts, n. 7270. That the angels also are veiled with a thin corresponding cloud, lest they should suffer injury from the influx of burning love, n. 6849.

† That the presence of the Lord with the angels is according to the reception of the good of love and of faith from Him, n. 904, 4198, 4320, 6280, 6832, 7042, 8819, 9680, 9682, 9683, 10106, 10811. That the Lord appears to every one according to His quality, n, 1861, 2235, 4198, 4206. That the hells are removed from the heavens in consequence of not being able to bear the presence of divine love from the Lord, n. 4299, 7519, 7738, 7989, 8157, 8266, 9727. That hence the hells are most remote from the heavens, and that this remoteness is a great gulf, n. 9346, 10187.

nal sight, of which we shall speak in the following pages. The Lord has also been seen by me out of the sun in an angelic form a little beneath the sun on high; and likewise near at hand in a similar form, with a lucid countenance; once also in the midst of angels as a flaming beam.

122. The sun of the world appears to the angels as somewhat of thick darkness opposite to the sun of heaven, and the moon as somewhat dark opposite to the moon of heaven, and this constantly: the reason is, because the fiery of the world corresponds to the love of self, and the luminous thence derived corresponds to the false grounded in that love; and the love of self is altogether opposite to divine love, and the false grounded in that love is altogether opposite to divine truth; and what is opposite to divine love and divine truth, is thick darkness to the angels. Hence it is, that to adore the sun of the world and the moon, and to bow down to them, signifies, in the Word, to love self and the falses grounded in the love of self; and that persons of this description were to be cut off, see Deut. iv. 19; chap. xviii. 3, 4, 5; Jer. viii. 1, 2; Ezek. viii. 15, 16, 18; Rev. xvi. 8; Matt. xiii. 6.*

123. Inasmuch as the Lord appears in heaven as a sun from the divine love which is in Him and from Him, therefore, also, all who are in the heavens turn themselves constantly to Him, they who are in the celestial kingdom turning themselves to Him as a sun, and they who are in the spiritual kingdom turning themselves to Him as a moon; but they, who are in Hell turn themselves to the thick darkness and dark which are in opposition, thus backward from the Lord, by reason that all who are in the hells are in the love of self and of the world, thus opposed to the Lord: they who turn themselves to the thick darkness which is in the place of the sun of the world, are in the hells to the back, and are called genii; but they who turn themselves to the dark which is in the place of the moon, are in the hells in front, and are called spirits: hence it is that they who are in the hells are said to be in darkness, and they

* That the sun of the world doth not appear to the angels, but in its place somewhat darkish to the back opposite to the sun of heaven or the Lord, n. 7078, 9755. That sun in the opposite sense signifies the love of self n. 2441. In which sense by adoring the sun is signified to adore those things which are contrary to heavenly love, or to the Lord, n. 2441, 10584. That to those who are within the hells, the sun of heaven is thick darkness, n. 2441.

who are in the heavens, in light: darkness signifies the false grounded in evil, and light the truth grounded in good. The reason why they so turn themselves, is, because all in the other life look to those things which have rule in their interiors, thus to their loves, and the interiors make the face of an angel and spirit; and in the spiritual world there are not determinate quarters, as in the natural world, but the face is what determines them. A man, also, as to his spirit, turns himself in like manner, backward from the Lord, if he be in the love of self and of the world, and to Him, if he be in love to Him and towards the neighbour; but man is ignorant of this, because he is in the natural world, where the quarters are determined according to the rising and setting of the sun. This subject however, as being of difficult apprehension by man, shall be illustrated in what follows, where the quarters, space, and time, in heaven, will be treated of.

124. Inasmuch as the Lord is the sun of heaven, and all things which are derived from Him have respect to Him, therefore also He is the common center, from which is all direction and determination:* and therefore all things which are beneath, both those which are in the heavens and those which are in the earths, are in His presence and under His auspices.

125. From these considerations may now be seen in a clearer light what was said and shown in the preceding articles concerning the Lord, viz. *That He is the God of heaven*, n. 2 to 6. *That His divine makes heaven*, n. 7 to 12: *That the Divine of the Lord in heaven is love to Him, and charity towards the neighbour*, n. 13 to 19: *That there is a correspondence of all things of the world with heaven, and by heaven with the Lord*, n. 87 to 115: also that the sun of the world and moon correspond, n. 105.

Concerning Light and Heat in Heaven.

126. That there is light in the heavens cannot be comprehended by those who think only from nature; when yet in the heavens the light is so great, as to exceed by many degrees the mid-day light in the world; it has been often seen by me, even in the time of even-

* That the Lord is the common center, to which all things of heaven turn themselves, n. 3633.

ing and of night: at first I wondered, when I heard the angels say, that the light of the world is scarce any thing but shade in respect to the light of heaven, but after having seen the latter, I can testify that it is so; its brightness and its splendour are such as cannot be described. The things which were seen by me in the heavens, were seen by me in that light, thus more clearly and distinctly than the things which are in the world.

127. The light of heaven is not natural, like the light of the world, but is spiritual, for it is from the Lord as a sun, and the sun is divine love, as was shown in the foregoing article. What proceeds from the Lord as a sun, in the heavens is called divine truth, yet in its essence it is divine good united to divine truth: hence the angels have light and heat, light from the divine truth, and heat from the divine good. From this consideration it may be manifest, that the light of heaven, as being from such an origin, is spiritual and not natural; in like manner the heat.*

128. The reason why divine truth is light to the angels, is, because the angels are spiritual, and not natural, and the spiritual see from their own sun, and the natural from theirs; and divine truth is that from which the angels have understanding, and understanding is their internal sight, which flows-in into their external sight, and produces it; hence the things which appear in heaven from the Lord as a sun, appear in light.† Inasmuch as hence is the origin of light in heaven, therefore it varies there according to the reception of divine truth from the Lord, or, what is the same thing, according to the intelligence and wisdom in which the angels are: it is therefore different in the celestial kingdom from what it is in the spiritual kingdom, and different in each society: the light in the celestial kingdom appears flaming, because the angels of that kingdom receive light from the Lord as a sun; but the light in the spiritual kingdom is bright, because the angels of that kingdom receive light from the Lord as a moon, (see above, n. 118). The light also is not alike in one society as in another; it differs also in

* That all light in the heavens is from the Lord as a sun, n. 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10809. That the divine truth proceeding from the Lord appears in heaven as light, and presents all the light of heaven, n. 3195, 3222, 5400, 8644, 9399, 9548, 9684.

† That the light of heaven illuminates both the sight and the understanding of angels and spirits, n. 2776, 3138.

each society, those who are in the midst of the society being in greater light, and those who are round about being in less light, (see n. 43). In a word, in the same degree in which the angels are receptions of divine truth, that is, are in intelligence and wisdom from the Lord, they have light :* the angels of heaven are hence called angels of light.

129. Inasmuch as the Lord in the heavens is divine truth, and divine truth is light there, therefore the Lord in the Word is called light, in like manner every truth which is from Him, as in these following passages : "*Jesus said, I am the light of the world; he who followeth Me shall not walk in darkness, but shall have the light of life*," John viii. 12 : "*So long as I am in the world, I am the light of the world*," John ix. 15 : "*Jesus said, yet a little while the light is with you, walk while ye have the light, lest darkness seize upon you: whilst ye have the light, believe in the light, that ye may be the sons of the light. I am come a light into the world, that whosoever believeth in Me may not abide in darkness*, John xii. 35, 36, 40 : "*Light is come into the world, but men loved darkness rather than light*," John iii. 19 : John said concerning the Lord, "*This is the true light, which enlighteneth every man*," John i. 4, 9 : "*The people which sitteth in darkness shall see great light, and to them who sat in the shadow of death, light is arisen*," Matt. iv. 16 : "*I will give thee for a covenant to the people, for a light of the nations*," Isaiah xlii. 6 : "*I have set thee for a light of the nations, that thou mayest be My salvation even to the extremity of the earth*," Isaiah xlix. 6 : "*The nations which are preserved shall walk to His light*," Rev. xxi. 24 : "*Send Thy light and Thy truth, they shall lead me*," Psalm xliii. 3. In these and in other passages the Lord is called light from the divine truth which is from Him ; in like manner truth itself is called light. Inasmuch as from the Lord as a sun there is light in the heavens, therefore when He was transformed before Peter, James, and John, "*His face appeared as a sun, and His raiment as light, glittering and bright as snow, such as no fuller on earth can whiten*," Mark ix. 3 : Matt. xvii. 2 : the reason why the

* That light in heaven is according to the intelligence and wisdom of the angels, n. 1524, 1529, 1530, 3339. That the differences of light in the heavens are as many as are the angelic societies, since perpetual varieties as to good and truth, thus to wisdom and intelligence, are in the heavens, n. 684, 690, 3241, 3744, 3745, 4414, 5598, 7236, 7833, 7836.

Lord's raiment so appeared was, because it represented the divine truth which is from Him in the heavens; garments, in the Word, also signify truths;* whence it is said, in David, "*Jehovah, Thou clothest Thyself with light as with a garment*," Psalm civ. 2.

130. That the light in the heavens is spiritual, and that that light is divine truth, may also be concluded from this consideration, that man likewise has spiritual light, and that from that light he has illustration so far as he is in intelligence and wisdom from divine truth: the spiritual light of man is the light of his understanding, the objects of which are truths, which he arranges analytically into orders, forms into reasons, and from them makes conclusions in a series.† The natural man is not aware that it is real light by virtue of which the understanding sees such things, because the natural man does not see that light with his eyes, neither does he apperceive it in thought; nevertheless many are acquainted with it, and also distinguish it from the natural light in which they are who think naturally and not spiritually: they think naturally who look only into the world, and attribute all things to nature; but they think spiritually who look to heaven, and attribute all things to the Divine. That the light which enlightens the mind is true light, quite distinct from the light which is called natural lumen, has been frequently given me to perceive, and likewise to see; I have been elevated into that light interiorly by degrees, and as I have been elevated my understanding was enlightened, till at length I perceived what I did not perceive before, and finally such things as I could not even comprehend from natural lumen; I was occasion-

* That garments in the Word signify truths, because they invest good, n. 1073, 2576, 5248, 5319, 5954, 9216, 9952, 10536. That the garments of the Lord, when He was transformed, signified divine truth proceeding from His divine love, n. 9212, 9216.

† That the light of heaven illuminates the understanding of man, and that on this account man is rational, n. 1524, 3138, 3167, 4408, 6608, 8707, 9126, 9399, 10569. That the understanding is enlightened, because it is recipient of truth, 6222, 6608, 10659. That the understanding is enlightened so far as man receives truth in good from the Lord, n. 3619. That the understanding is of such a quality as the truths derived from good are, from which it is formed, n. 10064. That the understanding hath light from heaven, as the sight hath light from the world, n. 1524, 5114, 6608, 9128. That the light of heaven from the Lord is always present with man, but that it flows-in only so far as man is in truth derived from good, n. 4060, 4213.

ally indignant at their not being comprehended, when yet they were clearly and perspicuously perceived in heavenly light.* Inasmuch as the understanding has light, therefore the like is asserted concerning it as concerning the eye, as that it sees and is in light, when it perceives, and that it is dark and in the shade, when it does not perceive; besides several similar expressions.

131. Inasmuch as the light of heaven is divine truth, therefore also that light is divine wisdom and intelligence; hence the same thing is understood by being elevated into the light of heaven, as by being elevated into intelligence and wisdom, and being enlightened; wherefore the light appertaining to the angels is altogether in the same degree with their intelligence and wisdom. Since the light of heaven is divine wisdom, therefore all are known as to their quality in the light of heaven, the interiors of every one being there made manifest in the face, altogether according to their quality, nor is the smallest thing concealed: the interior angels also love that all things appertaining to them may be manifested, inasmuch as they will nothing but what is good: it is otherwise with those who are beneath heaven, and do not will what is good, wherefore they are exceedingly afraid lest they should be viewed in the light of heaven: and what is wonderful, they who are in hell appear amongst each other as men, but in the light of heaven as monsters with horrible countenances and horrible bodies, altogether in the form of their own evil.† In like manner man appears as to his spirit, when he is viewed by the angels; if he be a good man he appears beautiful according to his good, if an evil man, as a monster, deformed according to his evil. Hence it is evident that all things are manifested in the light of heaven: they are manifested, because the light of heaven is divine truth.

132. Inasmuch as divine truth is light in the heavens, therefore all truths, wheresoever they are, whether within an angel or out of him, also whether within the heavens or out of them, are lucid:

* That man, when he is elevating from the sensual principle, comes into a milder lumen, and at length into celestial light, n. 6313, 6315, 9407. That there is an actual elevation into the light of heaven, when man is elevated into intelligence, n. 3190. How great a light hath been perceived, when I have been withdrawn from worldly ideas, n. 1526, 6608.

† That they who are in the hells, in their own lumen, which is a lumen as from lighted coals, appear to themselves as men, but in the light of heaven as monsters, n. 4532, 4533, 4674, 5057, 5058, 6605, 6626.

yet truths out of the heavens are not lucid like truths within the heavens; truths out of the heavens have a cold lucidity, like snow without heat, inasmuch as they do not derive their essence from good like truths within the heavens; wherefore also that cold light, when the light of heaven falls upon it, disappears, and if evil be underneath, it is turned into darkness: this I have occasionally seen, and several other remarkable things concerning lucent truths which are here passed by.

133. Something shall now be said concerning the heat of heaven: the heat of heaven in its essence is love, and proceeds from the Lord as a sun, which sun, as may be seen in the preceding article, is divine love in the Lord and from the Lord: hence it is evident that the heat of heaven is equally spiritual as the light of heaven, because it is from the same origin.* There are two things which proceed from the Lord as a sun, divine truth and divine good; divine truth is presented in the heavens as light, and divine good as heat; but divine truth and divine good are so united, that they are not two, but one; nevertheless they are separated with the angels, for there are angels who receive the divine good more than the divine truth, and others who receive the divine truth more than the divine good; they who receive more of the divine good are in the celestial kingdom of the Lord, and they who receive more of the divine truth are in the Lord's spiritual kingdom; the most perfect angels are those who receive each principle in a like degree.

134. The heat of heaven, like the light of heaven, is every where various, being of one degree and quality in the celestial kingdom, of another in the spiritual kingdom, and likewise of another in every society there; for it differs, not only in degree, but also in quality: it is more intense and pure in the Lord's celestial kingdom, because the angels of that kingdom are more receptive of the divine good; it is less intense and pure in the Lord's spiritual kingdom, because the angels of that kingdom are more receptive of divine truth; in every society also it differs according to reception. There is also heat in the hells, but it is unclean heat.† The heat

* That there are two origins of heat, and likewise two origins of light, viz. the sun of the world and the sun of heaven, n. 3338, 5215, 7324. That heat from the Lord as a sun is the affection which is of love, n. 3636, 3643. Hence that spiritual heat is in its essence love, n. 2146, 3338, 3339, 6314.

† That in the hells there is heat, but unclean, n. 1773, 2757, 3340. And that

in heaven is what is meant by sacred and celestial fire, and the heat of hell is what is meant by profane and infernal fire; and by each is understood love, by celestial fire love to the Lord and love towards the neighbour, and every affection which is of those loves, and by infernal fire the love of self and the love of the world, and every concupiscence which is of those loves. That love is heat from a spiritual origin, is evident from man's growing warm according to love, for in proportion to its quantity and quality he is enflamed and heated, and when it is assaulted, his heat is manifested: hence also it is usual to speak of a man being enflamed, being heated, burning, boiling, and being on fire, in reference to the affections which are of the love of good, and also to the concupiscences which are of the love of evil.

135. The reason why love proceeding from the Lord as a sun is felt in heaven as heat, is, because the interiors of the angels are in love, by virtue of the divine good which is from the Lord, whence the exteriors, which are thence warmed, are in heat: from this circumstance it is, that in heaven heat and love so mutually correspond to each other, that every one there is in heat according to the quality of his love, agreeably to what was just now said. The heat of the world does not at all enter the heavens, because it is grosser, and natural and not spiritual. But it is otherwise with men, because men are both in the spiritual world and in the natural world; they are therefore heated as to their spirit altogether according to their loves, but as to the body they are heated from both, as well from the heat of their spirit as from the heat of the world; the former flows-in into the latter. The nature and quality of the correspondence of each heat may be manifest from animals, in that their loves, the principal of which is the love of continuing their species by procreation, burst forth and operate according to the presence and afflux of heat from the sun of the world, which heat prevails only in the time of spring and summer. They are very greatly deceived, who believe that the influx of the heat of the world excites loves, for natural influx into what is spiritual does not exist, but spiritual into what is natural; the latter influx being from divine order, but the former contrary to divine order.*

the odour thence arising is like an odour from dung and excrement in the world, and in the worst hells is as it were cadaverous, n. 814, 815, 817, 943, 944, 5394.

* That there is spiritual influx, and not physical, thus that there is influx

136. Angels, like men, have understanding and will; the light of heaven makes the life of their understanding, because the light of heaven is divine truth, and hence divine wisdom; and the heat of heaven makes the life of their will, because the heat of heaven is divine good, and hence divine love: the very essential life of the angels is from heat, but not from light, only so far as heat is in it: that life is from heat is evident, for on the removal of heat life perishes: the case is similar in regard to faith without love, or to truth without good, for truth which is said to be of faith is light, and good which is of love is heat.* These things appear more evidently from the heat and light of the world, to which the heat and light of heaven correspond; from the heat of the world conjoined to light all things on the earth are vivified and flourish, and this conjunction has place in the seasons of spring and summer; but from light separate from heat nothing is vivified and flourishes, but all things are torpid and die; those are not conjoined in the time of winter, at which time heat is absent, and light continues: from this correspondence, heaven is called paradise, inasmuch as truth is there conjoined to good, or faith to love, as light to heat in the season of spring on earth. From these considerations the truth is now more clearly manifested, which was treated of above in its proper article, n. 13 to 19, viz. *that the Divine of the Lord in heaven is love to Him and charity towards the neighbour.*

137. It is said in John, "*In the beginning was the Word, and the Word was with God, and God was the Word: all things were made by Him, and without Him was not any thing made which was made. In Him was life, and the life was the light of men. He was in the world and the world was made by Him. And the Word was made flesh and dwelt amongst us, and we saw His glory,*" i. 1, 3, 4,

from the spiritual world into the natural, and not from the natural into the spiritual, n. 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9110, 9111.

* That truths without good are not in themselves truths, because they have not life, for truths have all their life from good, n. 9603. Thus that they are as a body without a soul, n. 3180, 9454. That truths without good are not accepted of the Lord, n. 4368. What is the quality of truth without good, thus what is the quality of faith without love, and what the quality of truth derived from good, or the quality of faith derived from love, n. 1949, 1950, 1951, 1964, 5830, 5951. That it comes to the same thing whether we speak of truth or faith, and of good or love, inasmuch as truth is of faith and good is of love, n. 2539, 4353, 4997, 7178, 7623 7624, 10367.

10, 14: that it is the Lord who is understood by the Word, is evident, for it is said that the Word was made flesh: but what is specifically meant by the Word, has not as yet been known, therefore it shall be mentioned: the Word in the above passage is divine truth, which is in the Lord and from the Lord,* wherefore it is there also called light, and that this is divine truth, has been shown in the former part of this article: that by divine truth all things were made and created, shall now be explained. In heaven divine truth has all power, and without it there is absolutely no power:† all the angels, from divine truth, are called powers, and likewise are powers so far as they are receptions or receptacles of it; by it they prevail over the hells, and over all who put themselves in opposition; a thousand enemies are not there able to sustain one ray of the light of heaven, which is divine truth: inasmuch as the angels are angels by virtue of the reception of divine truth, it follows that the whole heaven is from no other source, for heaven consists of the angels. That the divine truth has in it so great power, cannot be believed by those who have no other idea of truth than as of thought or of discourse, in which there is no power in themselves, only so far as others act from obedience; but divine truth has in it power in itself, and a power of such a nature, that by it heaven was created, and also the world, with all things that are contained in them. That divine truth has in it such power, may be illustrated by two comparisons, viz. by the power of truth and good in man, and by the power of light and heat from the sun in the world. *By the power of truth and good in man*: for all things whatsoever which a man acts, he acts from understanding and will; from will he acts by good, and from understanding by truth; for all things which are in the will have reference to good, and all

* That word, in the Sacred Scripture, signifies various things, viz. discourse, the thought of the mind, every thing which really exists, also something, and in the supreme sense the divine truth, and the Lord, n. 9987. That word signifies divine truth, n. 2803, 2884, 4692, 5075, 5272, 7830, 9987. That word signifies the Lord, n. 2533, 2859.

† That it is the divine truth proceeding from the Lord which hath all power, n. 6948, 8200. That all power in heaven is of truth derived from good, n. 3091, 3563, 6344, 6413, 8304, 9643, 10019, 10182. That the angels are called powers, and that they likewise are powers, by virtue of the reception of divine truth from the Lord, n. 9639. That the angels are recipients of divine truth from the Lord, and that on this account they are frequently in the Word called gods, n. 4295, 4402, 8301, 8192, 9398.

things which are in the understanding have reference to truth;* from those principles therefore man puts the whole body in action, and a thousand things in the body rush spontaneously together at their nod and pleasure: hence it is evident that the whole body is formed for acts of compliance with good and truth, consequently from good and truth. *By the power of heat and light from the sun in the world:* all things which grow in the world, as trees, crops of corn, flowers, grasses, fruits, and seeds, exist from no other source than by the heat and light of the sun, whence it is evident what a power of production is in those principles: what then must be the case with divine light, which is divine truth, and with divine heat, which is divine good, which principles, as giving birth to the existence of heaven, give birth also to the existence of the world, for the world exists by [or through] heaven, as has been shown in the preceding pages! From these considerations it may be manifest in what manner it is to be understood, that by the Word all things were made, and that without it was not any thing made which was made, and that also the world was made by Him, viz. by divine truth from the Lord.† Hence also it is that in the book of creation mention is first made of light, and afterwards of those things which are from the light, Gen. i. 3, 4. And hence likewise it is, that all things in the universe, both in heaven and in the world, have reference to good and truth, and to their conjunction, that they may be any thing.

139.‡ It is to be noted, that the divine good and divine truth which are from the Lord as a sun in the heavens, are not in the Lord, but from the Lord; in the Lord there is only divine love, which is the esse from which those things exist: to exist from an esse is understood by proceeding. This likewise may be illus-

* That the understanding is recipient of truth, and the will recipient of good, n. 3623, 6125, 7503, 9300, 9930. That therefore all things which are in the understanding have reference to truths, whether they be truths or man only believes them to be truths, and that all things which are in the will have reference to goods in like manner, n. 803, 10122.

† That the divine truth proceeding from the Lord is the only real [thing or principle], n. 6880, 7004, 8200. That by divine truth all things were made and created, n. 2803, 2884, 5272, 7835.

‡ The preceding paragraph is numbered 137 and this 139, the number 138 being omitted. The error exists in the original, and is here noticed lest the reader should suppose a paragraph to have been accidentally overlooked in the translation.

trated by comparison with the sun of the world; the heat and light which are in the world, are not in the sun, but from the sun; in the sun there is only fire, and from it those things exist and proceed.

140. Inasmuch as the Lord as a sun is divine love, and divine love is divine good itself, therefore the Divine which proceeds from Him, which is His Divine in heaven, for the sake of distinction is called divine truth, although it is divine good united to divine truth. This divine truth is what is called the Holy proceeding from Him.

Concerning the Four Quarters in Heaven.

141. In heaven, as in the world, there are four quarters; the east, the south, the west, and the north, in both cases determined from their respective suns; in heaven from the sun of heaven, which is the Lord; in the world from the sun of the world: nevertheless there is much difference in the two cases. The first difference is, that in the world that quarter is called the south, where the sun is in its greatest altitude above the earth; the north, where it is in the opposite point beneath the earth; the east, where it rises at the equinoxes; and the west, where it then sets; thus in the world all the quarters are determined from the south: but in heaven that quarter is called the east where the Lord appears as a sun; opposite to this is the west; to the right in heaven is the south, and to the left in heaven is the north, and this in whatever direction the inhabitants turn their faces and bodies; thus in heaven all the quarters are determined from the east. The reason why that quarter is called the east where the Lord appears as a sun, is, because all *origin* of life is from Him as a sun; and likewise in proportion as heat and light, or love and intelligence, are received from Him by the angels, in the same proportion the Lord is said to *arise* upon them: hence also it is that the Lord is called the East in the Word.*

142. Another difference is, that the angels have always the east before them, the west behind, the south to the right, and the north to the left; but since this may be of difficult apprehension in

* That the Lord in the supreme sense is the east, because He is the sun of heaven, which always is in rising, and never in setting, n. 101, 5097, 9668.

the world, by reason that man turns his face to every quarter, therefore it shall be explained. The whole heaven turns itself to the Lord as to its common centre; hence all the angels turn themselves thither: that on earth also there is a universal direction to a common centre, is a known thing; but the direction in heaven differs from the direction in the world in this respect, that in heaven the front or fore-parts are directed to their common centre, but in the world the lower parts: the direction in the world is what is called centripetal, and also gravitation: the interiors of the angels are also actually turned forward; and whereas the interiors present themselves in the face, therefore the face is what determines the quarters.*

143. That the angels have the east in front, *whatsoever be the direction in which they turn their faces and bodies*, will still be of difficult apprehension in the world, by reason that man has every quarter presented in front before him according to the direction in which he turns himself; therefore it may be expedient to explain also this circumstance. The angels, in like manner as men, turn and bend their faces and their bodies in every direction, nevertheless they have the east constantly before their eyes; but the changes in the direction of the aspect of the angels are not like those of men, for they are from another origin; they appear indeed alike but still they are not alike, since they originate in the ruling love from which both angels and spirits take all their determinations; for, as was said just above, their interiors are actually turned to their common centre, thus in heaven to the Lord as a sun; wherefore, inasmuch as love is continually present to their interiors, and the face exists from the interiors, being their external form, on this account the ruling love is continually before the face, and, in the heavens, the Lord as a sun, because He is the source from which the inhabitants derive their love;† and whereas the Lord Himself is in His own

* That all in heaven turn themselves to the Lord, n. 9828, 10130, 10189, 10219 That nevertheless the angels do not turn themselves to the Lord, but the Lord turns them to himself, n. 10189. That the presence of the angels is not with the Lord, but the Lord's presence with the angels, n. 9415.

† That all in the spiritual world constantly turn themselves to their own loves, and that the quarters there commence and are determined from the face, n. 10130, 10189, 10420, 10702. That the face is formed to correspondence with the interiors, n. 4791 to 4805, 5695. That hence the interiors shine forth from the face, n. 3527, 4066, 4796. That the face makes one with the interiors with

love with the angels, therefore it is the Lord who causes them to look to Him in whatsoever direction they turn themselves: these things cannot as yet be elucidated any further, but they will be presented with greater evidence to the understanding in the following articles, particularly when we come to treat on representations and appearances, and on time and space, in heaven. That the angels have the Lord constantly before their faces, has been given me to know, and likewise to perceive, from much experience; for as often as I have been in consort with the angels, the presence of the Lord before my face has been observed, who, although not seen, was still perceived in light; that this is the case, the angels also have frequently testified. Inasmuch as the Lord is constantly before the face of the angels, therefore also it is usual in the world to say of those who believe in God, and love Him, that they set Him before their eyes and before their face, and that they look to Him and keep Him in view, the ground of which method of speaking is from the spiritual world, for from thence several expressions are adopted in human speech although man is ignorant that they are from such an origin.

144. That there is such a turning to the Lord, is one of the wonders of heaven, for it is possible that several there shall be in one place, and one may turn his face and body in one direction, and another in another, and yet all may see the Lord before them, and every one may have the south at his right hand, the north at his left, and the west behind. Another of the wonders of heaven is, that although the aspect of the angels is always directed to the east, still they have a view also to the other three quarters, but their view of the latter is from their interior sight, which is of the thought. Another wonder also is, that it is not allowed in any case for any one in heaven to stand behind another, and to look at the back of his head, and that in such case the influx of good and truth, which is from the Lord, is disturbed.

145. The angels see the Lord in one way, and the Lord sees the angels in another way; the angels see the Lord by [or through] the eyes, but the Lord sees the angels in the forehead; the reason why He sees them in the forehead is, because the forehead corresponds to love, and the Lord by love flows-in into their will, and

the angels, n. 4796, 4797, 4799, 5695, 8250. Concerning the influx of the interiors into the face and its muscles, n. 3631, 4800.

makes Himself to be seen by [or through] the understanding, to which the eyes correspond.*

146. But the quarters in the heavens which constitute the celestial kingdom of the Lord, differ from the quarters in the heavens which constitute His spiritual kingdom, by reason that the Lord appears as a sun to the angels who are in His celestial kingdom, but as a moon to the angels who are in His spiritual kingdom; and the east is where the Lord appears: the distance between the sun and the moon in the heavens is thirty degrees, whence the distance of the quarters is similar. That heaven is distinguished into two kingdoms, which are called the celestial kingdom and the spiritual kingdom, may be seen in its proper article, n. 20 to 28: and that the Lord appears in the celestial kingdom as a sun, and in the spiritual kingdom as a moon, n. 118: nevertheless the quarters of heaven are not hereby rendered indistinct, since the spiritual angels cannot ascend to the celestial angels, nor the latter descend to the former [see n. 35 above].

147. Hence it is evident what is the nature and quality of the Lord's presence in the heavens, viz. that He is every where, and with every one, in the good and truth which proceed from Him; consequently that He is with the angels in what is His own, as was said above, n. 12: the perception of the Lord's presence is in the interiors of the angels, from which interiors the eyes see, thus they behold Him out of themselves, because there is continuity: hence it may be manifest how it is to be understood, that the Lord is in them, and they in the Lord, according to the Lord's words, "*Abide in Me and I in you*," John xv. 4: "*He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him*," John vi. 56: the flesh of the Lord signifies divine good, and blood, divine truth.†

* That the forehead corresponds to celestial love, and that therefore by the forehead, in the Word, that love is signified, n. 9936. That the eye corresponds to the understanding, because the understanding is internal sight, n. 2701, 4410, 4526, 9051, 10569. Wherefore to lift up the eyes and see signifies to understand, to perceive, and to observe, n. 2789, 2829, 3198, 3202, 4083, 4086, 4339, 5684.

† That the flesh of the Lord signifies His Divine Human, and the divine good of His love, n. 3813, 7850, 9127, 10283. And that the blood of the Lord signifies divine truth and the holy principle of faith, n. 4735, 4978, 7317, 7326, 7846, 7850, 7877, 9127, 9393, 10026, 10033, 10152, 10204.

148. All in the heavens dwell distinct according to the quarters; to the east and the west dwell those who are in the good of love, to the east those who are in the clear perception of it, to the west those who are in the obscure perception of it; to the south and north dwell those who are in wisdom thence derived, to the south those who are in the clear light of wisdom, to the north, those who are in the obscure light of wisdom. The angels who are in the Lord's spiritual kingdom, dwell in like manner with those who are in His celestial kingdom, yet with a difference according to the good of love and the light of truth derived from good; for love in the celestial kingdom is love to the Lord, and the light of truth thence derived is wisdom; but in the spiritual kingdom prevails love towards the neighbour, which is called charity, and the light of truth thence derived is intelligence, which is likewise called faith [see above, n. 23]: they differ also as to the quarters, for the quarters in the two kingdoms are distant thirty degrees from each other as was said just above, n. 146.

149. In like manner the angels dwell amongst themselves in every society of heaven, to the east those who are in a greater degree of love and charity, to the west those who are in a lesser degree, to the south those who are in a greater light of wisdom and intelligence, and to the north those who are in lesser light. The reason why they dwell thus distinct is, because every society resembles a heaven, and also is a heaven in a lesser form [see above, n. 51 to 58]: the case is similar in their assemblies. They are brought into this order from the form of heaven, by virtue of which form every one knows his own place. It is also provided of the Lord, that in every society there may be some of every genus, to the intent that heaven, as to form, may be similar to itself throughout. Nevertheless the arrangement of the whole heaven differs from the arrangement of a society, as what is general differs from what is particular; for the societies which are to the east excel the societies which are to the west, and those which are to the south excel those which are to the north.

150. Hence it is that the quarters in the heavens signify such things as appertain to those who dwell there, viz. the east signifies love and its good in clear perception, the west the same principles in obscure perception, the south signifies wisdom and intelligence

in clear light, and the north those principles in obscure light. And whereas such things are signified by those quarters, therefore similar things are signified by them in the internal or spiritual sense of the Word;* for the internal or spiritual sense of the Word is altogether according to those things which are in heaven.

151. The very reverse is the case with those who are in the hells, since they do not look to the Lord as a sun or as a moon, but backwards from the Lord to something of thick darkness [*caliginosum*] which is in the place of the sun of the world, and to something of darkness [*tenebrosum*] which is in the place of the moon of the earth; they who are called genii look to something of thick darkness which is in the place of the sun of the world, and they who are called spirits look to somewhat of darkness which is in the place of the moon of the earth:† that the sun of the world and the moon of the earth do not appear in the spiritual world, but in the place of that sun something of thick darkness opposite to the sun of heaven, and in the place of that moon somewhat of darkness opposite to the moon of heaven, may be seen above, n. 122. Hence their quarters are opposite to the quarters of heaven; the east to them is where the somewhat of thick darkness [*caliginosum*] and something of darkness [*tenebrosum*] is; the west to them is where the sun of heaven is; the south is to their right, and the north to their left; and this likewise whatever be the direction in which they turn their bodies; nor can it be otherwise, by reason that every direction of their interiors, and hence every determination, looks that way and has a tendency to that point: that the direction of the interiors and the consequent actual determination of all in the other life is according to their love, may be seen above, n. 143. The love of those who are in the hells is the love of self and of the world, and those loves are what are signified by the sun of the world and the moon of the earth, [see n. 122]; and likewise those loves are opposite to the love to the Lord and to love to-

* That the east in the Word signifies love in clear perception, n. 1250, 3708. The west love in obscure perception, n. 3708, 9653. The south a state of light, or of wisdom and intelligence, n. 1458, 3708, 5672. And the north that state in obscurity, n. 3708.

† Who and of what quality they are who are called genii, and who and of what quality they are who are called spirits, n. 947, 5035, 5977, 8593, 8622, 8625

wards the neighbour ;* hence it is that they turn themselves to those dark spots backwards from the Lord. They also who are in the hells dwell according to their quarters ; they who are in evils grounded in self love dwell from their east to their west ; and they who are in the falses of evil dwell from their south to their north : but on this subject more will be said below, when we come to treat of the hells.

152. When any evil spirit gains admission amongst the good, the quarters are wont to be so confounded, that the good scarcely know where their east is, as I have occasionally perceived to be the case, and have also been informed of it by spirits who complained on the occasion.

153. Evil spirits sometimes appear turned to the quarters of heaven, and in such case they have intelligence and the perception of truth, but no affection of good ; wherefore as soon as they turn themselves backwards to their own quarters, they are in no intelligence and perception of truth, on which occasion they say that the truths which they had heard and perceived were not truths but falses : they are also willing that falses should be truths. I have received information concerning this turning, viz. that with the evil the intellectual can be so turned, but not the will ; and that this is provided of the Lord, to the intent that every one may see and acknowledge truths ; but that no one receives them unless he be in good, because good is what receives truths, and in no case evil : also that the case is similar with man, to the end that he may be amended by truths, but that still he is not amended, except in proportion as he is in good : and that it is on this account that man in like manner can be turned to the Lord, but that if he be in evil as to life, he instantly turns himself backwards, and confirms in himself the falses of his own evil in contrariety to the truths which he has understood and seen ; and that this is the case when he is left to himself to think from his own interiors.

* That they who are principled in the loves of self and of the world turn themselves backwards from the Lord, n. 10130, 10189, 10420, 10702. That love to the Lord and charity towards the neighbour make heaven, whilst the love of self and the love of the world make hell, because they are opposite, n. 2041, 3610, 4225, 4776, 6210, 7366, 7369, 7490. 8232, 8678, 10455, 10741 to 10745.

Concerning the Changes of State of the Angels in Heaven.

154. By the changes of state of the angels are understood their changes as to love and faith, and thence as to wisdom and intelligence, thus as to states of their life: states are predicated of life, and of those things which relate to life; and whereas angelic life is the life of love and of faith, and thence of wisdom and intelligence, therefore states are predicated of those, and are called states of love and of faith, and states of wisdom and of intelligence. How these states are changed with the angels, shall now be shown.

155. The angels are not constantly in a similar state as to love, and hence neither in a similar state as to wisdom, for all wisdom is from love and according to love: sometimes they are in a state of intense love, sometimes in a state of love not intense; it decreases by degrees from its greatest to its least. When they are in the greatest degree of love, they are then in the light and heat of their life, or in their brightness and delight; but when they are in the least degree, they are then in shade and cold, or in their obscurity and non-delight: from the last state they return again to the first, and so forth: those vicissitudes succeed one after another, with variety. The states follow each other in succession, like the variations of the state of light and of shade, of heat and of cold, or like morning, mid-day, evening, and night, every day in the world, with a perpetual variety within the year: they also correspond, the morning to a state of their love in brightness, the mid-day to a state of their wisdom in brightness, the evening to a state of their wisdom in obscurity, and the night to a state of no love and wisdom: it is however to be noted, that there is no correspondence of night with the states of the life of those who are in heaven, but there is a correspondence of the twilight which precedes the morning; the correspondence of night is confined to those who are in hell.* It is from that correspondence that day and year, in the Word, signify states of life in general; that heat and light signify love and wisdom; morning the first and highest degree of love; mid-day wisdom in its light; evening wisdom in its shade; twilight

* That in heaven there is no state corresponding to night, but to the twilight which precedes morning, n. 6110. That twilight signifies a middle state between the last and the first, n. 10134

the obscurity which precedes the morning; but night the deprivation of love and wisdom.*

156. With the state of the interiors, which are of the love and wisdom of the angels, are also changed the states of various things which are without them, and appear before their eyes, for the things which are without them acquire an appearance according to the things which are within them: but what those things are, and of what quality, will be shown in the following articles, when we come to treat of representatives and appearances in heaven.

157. Each individual angel undergoes and passes through such changes of state, and likewise each individual society in general, but still one in one way and another in another way, by reason that they differ in love and in wisdom; for they who are in the midst are in a more perfect state than those who are round about, even to the borders, as may be seen above, n. 23 and 128; but it would be too prolix to mention the differences: for every one undergoes changes according to the quality of his love and of his faith; hence it comes to pass, that one is in his brightness and delight when another is in his obscurity and in what is undelightful: and this at the same time within the same society: the changes likewise take place in one society otherwise than in another, and in the societies of the celestial kingdom otherwise than in the societies of the spiritual kingdom. The differences of the changes of their state in general are like the variations of the state of days in different climates on the earth; for there are some inhabitants of the earth with whom it is morning when with others it is evening, and likewise some who are sensible of heat when others are sensible of cold, and *vice versa*.

158. I have been informed from heaven why such changes of state prevail there, and have been told by the angels that there are several causes. The *first* is, that the delight of life and of heaven, which they enjoy by virtue of the love and wisdom derived from the Lord, would by degrees lose its value, if they were continually

* That the vicissitudes of states as to illustration and perception in heaven, are as the times of the day in the world, n. 5672, 5962, 6310, 8426, 9213, 10605. That a day and a year, in the Word, signify all states in general, n. 23, 487, 488, 493, 893, 2788, 3462, 4850, 10656. That morning signifies the beginning of a new state, and a state of love, n. 7216, 8426, 8427, 10114, 10134. That evening signifies a state of closing light and love, n. 10134, 10135. That night signifies a state of no love and faith, n. 221, 709, 2353, 6000, 6110, 7870, 7947.

in it; as is the case with those who are in the enjoyment of delights and pleasantnesses without variety. *Another* cause is, because they have their proprium as well as men, and that this proprium consists in loving themselves, and that all who are in heaven are withheld from their proprium, and so far as they are withheld from it by the Lord, so far they are in love and wisdom; but in proportion as they are not withheld, in the same proportion they are in the love of self; and since every one loves his own proprium and is attracted by it,* therefore they have changes of state or successive vicissitudes. A *third* cause is, that thus they are perfected, inasmuch as they thus become accustomed to be held in the Lord's love, and to be withheld from the love of themselves; and also the perception and sensation of good is rendered more exquisite by the vicissitudes of what is delightful and undelightful.† They added, that the Lord does not produce their changes of state, because the Lord as a sun always flows-in with heat and light, that is, with love and wisdom, but that the cause is with themselves, because they love their proprium, which continually withdraws them: this was illustrated by a comparison with the sun of the world, in that the changes of the state of heat and cold, also of light and of shade, every year and every day, do not originate in that sun, because it stands immoveable, but are occasioned by the motion of the earth.

159. It has been shown me how the Lord appears as a sun to the angels in the celestial kingdom in their first state, how in the second, and how in the third. The Lord as a sun was at first seen beaming and glittering in such splendour as cannot be described; and it was told me that the Lord as a sun appears of such a quality to the angels in their first state: afterwards there was seen a great obscure belt round about the sun, which caused a gradual abatement in the beaming and glittering radiance with which it before shone, and it was told me that the sun so appears to them in the

* That the proprium of man consists in loving himself, n. 694, 731, 4317, 5660. That the proprium must be separated, to the intent that the Lord may be present, n. 1023, 1044. That it is also actually separated, when any one is held in good by the Lord, n. 9334, 9335, 9336, 9445, 9452, 9453, 9454, 9938.

† That the angels are perfecting to eternity, n. 4803, 6648. That in heaven one state is in no case altogether like another, and that hence is perpetual perfection, n. 10200.

second state: the belt next seemed to cause a greater obscurity, and the sun in consequence seemed less brilliant, and this by degrees, until at length it became as white; and it was told me that the sun so appears to them in the third state: afterwards this whiteness was seen to advance to the left towards the moon of heaven, and to add itself to her light, in consequence of which the moon then shone bright beyond its usual measure; and it was told me that this was the fourth state to those who are in the celestial kingdom, and the first to those who are in the spiritual kingdom; and that the changes of state in each kingdom are thus alternate, yet not in the whole, but in one society after another: also that those vicissitudes are not stated, but befal the inhabitants later or sooner without their previous knowledge. They said further, that the sun in himself is not so changed, nor does so advance, but that still he so appears according to the successive progressions of their states, inasmuch as the Lord appears to every one according to the quality of his state, thus beaming when they are in intense love, and less beaming, and at length white, on the decrease of love; and that the quality of their state was represented by the obscure belt, which occasioned in the sun the above apparent variations as to flame and light.

160. When the angels are in the last state, which is when they are in their proprium, they begin to be sad: I have discoursed with them when they were in that state, and have seen their sadness; but they said, that they hoped soon to return to their pristine state, and thus as it were again into heaven, for it is heaven to them to be withheld from their proprium.

161. There are also changes of state in the hells, but these will be spoken of below, when we come to treat of hell.

Concerning Time in Heaven.

162. Although all things have succession and progression in heaven as in the world, still the angels have no notion and idea of time and of space, insomuch that they are altogether ignorant of what time and space are and mean: on the subject of time in heaven, we shall speak here, and on the subject of space, in its proper article below.

163. The reason why the angels do not know what time is, although all things with them are in successive progression as in the world, so much so that there is no difference, is, because in heaven there are not years and days, but changes of state, and where years and days are, there are times, and where changes of state are, there are states.

164. The reason why there are times in the world, is, because the sun of the world to appearance is in successive progression from one degree to another, and makes the times, which are called times [or seasons] of the year; and moreover revolves around the earth, and makes the times which are called times of the day, producing both the latter and the former by stated vicissitudes. It is otherwise with the sun of heaven; this does not, by successive progressions and circumgyrations, make years and days, but, to appearance, changes of state, and these not by stated vicissitudes, as was shown in the preceding article; hence the angels cannot have any idea of time, but in its place they have an idea of state: what state is, may be seen above, n. 154.

165. Inasmuch as the angels have no idea derived from time, like men in the world, therefore neither have they any idea concerning time, and concerning those things which are of time; they do not even know what those things are which are proper to time, as what a year is, a month, a week, a day, an hour, to-day, to-morrow, yesterday: when the angels hear those things from man, (for the angels are always adjoined to man by the Lord) then instead of them they have a perception of states, and of such things as relate to state; thus the natural idea of man is turned into a spiritual idea with the angels. Hence it is that times, in the Word, signify states, and that those things which are proper to time, as the things above mentioned, signify spiritual things corresponding to them.*

* That times in the Word signify states, n. 2788, 2837, 3254, 3356, 4816, 4901, 4916, 7218, 8070, 10133, 10605. That the angels think without an idea of time and space, n. 3404. The reasons why, n. 1274, 1382, 3356, 4882, 4901, 6110, 7218, 7381. What a year in the Word signifies, n. 487, 488, 493, 893, 2906, 7828, 10209. What a month, n. 3814. What a week, n. 2044, 3845. What a day, n. 23, 487, 488, 6110, 7430, 8426, 9213, 10062, 10605. What to-day, n. 2838, 3998, 4304, 6165, 6984, 9939. What to-morrow, n. 3998, 10497. What yesterday, n. 6983, 7124, 7140.

166. The case is the same in regard to all things which exist from time, as with the four times [or seasons] of the year, which are called spring, summer, autumn, and winter, with the four times of the day, which are called morning, mid-day, evening, and night; and with the four ages of man, which are called infancy, youth, manhood, and old age; and with all other things which exist from time, or succeed according to time. In thinking on those subjects, man thinks from time, but an angel from state, wherefore what is derived from time in the thought of man, is turned into the idea of state with an angel; spring and morning are turned into the idea of a state of love and wisdom such as appertain to the angels in the first state; summer and mid-day are turned into an idea of love and wisdom such as prevail in the second state; autumn and evening, of such as prevail in the third state; night and winter into an idea of state such as it is in hell: hence it is, that similar things are signified in the Word by those times, [see above, n. 155]: hence it is evident in what manner the natural things which are in the thought of man, become spiritual with the angels who are attendant on man.

167. Inasmuch as the angels have not any notion of time, therefore they have a different idea of eternity from that which is entertained by men on earth; the angels by eternity perceive infinite state, but not infinite time.* I was once thinking about eternity, and by the idea of time I could perceive what was [meant by the expression] *to eternity*, viz. what was without end, but could form no conception of what was *from eternity*, thus neither of what God had done from eternity before creation: when anxiety arose in my mind on this occasion, I was elevated into the sphere of heaven, and thus into the perception in which the angels are concerning eternity, and then I was enlightened to see that eternity must not be thought of from time, but from state, and that in such case there is a perception of what is from eternity, which was also the case with me.

168. The angels who speak with men, never speak by natural ideas proper to man, all of which are derived from time, from space, from something material, and from things analogous thereto; but by spiritual ideas, all of which are derived from states and

* That men have an idea of eternity with time, but the angels without time, n. 1382, 3404, 8325.

their various changes within the angels and out of them; nevertheless angelic ideas, which are spiritual, when they flow-in with men, are turned in an instant, and of themselves, into the natural ideas proper to man, corresponding altogether with spiritual ideas; that this is the case, is unknown to the angels, and also to men: of this description also is all influx of heaven into man. There were angels who were admitted more nearly into my thoughts, and even into my natural thoughts, in which were several things derived from time and space; but whereas on this occasion they understood nothing, they suddenly retired, and I afterwards heard them speaking and saying, that they had been in darkness. In what ignorance the angels are concerning time, has been given me to know by experience: there was a certain one from heaven, who was of such a character, that he could likewise be admitted into natural ideas, such as men have, with whom therefore I afterwards discoursed, as man with man; at first he did not know what it was that I called time, wherefore I thought it right to inform him, in what manner the sun appears to be carried round about our earth and to make years and days, and that hence years are distinguished into four times [or seasons], and likewise into months and weeks, and days into twenty-four hours, and that those times recur by stated vicissitudes; and that hence come times: on hearing these things he was much surprised, and said, that he knew nothing of such things, but that they were states. In discoursing with him, I also observed, that it is known in the world that in heaven there is no time, for men speak as if they knew it, for they say of those who die, that they leave the things of time, and that they pass out of time, by which they mean out of the world. I observed also, that it is known by some that times in their origin are states from this circumstance, that they are altogether according to states of affection which prevail with men, short to those who are in agreeable and glad affections, long to those who are in disagreeable and sorrowful affections, and various in a state of hope and expectation; and that on this account the learned investigate what time and space are; and that some also know that time is for the natural man.

169. The natural man may believe, that he would have no thought, in case the ideas of time, of space, and of things material, were taken away, for on those things are founded all the thought

proper to man;* but be it known to him, that the thoughts are limited and confined in proportion as they partake of time, of space, and of what is material, and that they are not limited, and are extended, in proportion as they do not partake of those things, inasmuch as the mind is proportionably elevated above the things of the body and of the world: hence the angels have wisdom, and such as is called incomprehensible, because it does not fall into ideas which consist merely of such things.

Concerning Representatives and Appearances in Heaven.

170. The man, who thinks only from natural lumen, cannot comprehend how any thing in heaven is similar to what is in the world, and this by reason that from that lumen he had thought, and confirmed himself in the idea, that the angels are merely *minds*, and that minds are a sort of ethereal spectres, and hence that they have not senses like a man, thus neither eyes, and consequently no objects of sight; when nevertheless the angels have all the senses which men have, yea, much more exquisite; the light also, by which they see, is much brighter than the light by which man sees. That angels are men in the most perfect form, and that they enjoy every sense, may be seen above, n. 73 to 77; and that light in heaven is much brighter than light in the world, n. 126 to 132.

171. What is the quality of those things which appear to the angels in the heavens, cannot be described in a few words; for the most part they are like the things on the earth, but as to form more perfect, and as to abundance more numerous. That there are such things in the heavens, may be manifest from those which were seen by the prophets: as by Ezekiel, where he speaks of the new temple and the new earth, which are described from chap. xl. to xlviii. and by Daniel from chap. vii. to xii. by John from the first chapter of the Apocalypse to the last; and by others, who are recorded both in the historical and prophetical parts of the Word. Such things were seen by them when heaven was open to them, and heaven is said to be opened, when the interior sight,

* That man doth not think without an idea of time, otherwise than the angels, n. 3404.

which is the sight of the spirit of man, is opened: but the things which are in the heavens cannot be seen by the eyes of man's body, but by the eyes of his spirit; and, when it pleases the Lord, those eyes are opened, whilst man is withdrawn from the natural lumen in which he is immersed by the bodily senses, and is elevated into spiritual light, which his spirit is capable of admitting. In that light the things which are in the heavens have been seen by me.

172. But the things which appear in the heavens, although for the most part they are similar to those which are on the earth, still they are not similar as to essence, for the things which are in the heavens exist from the sun of heaven, and those which are on the earth from the sun of the world; those things which exist from the sun of heaven are called spiritual, but those which exist from the sun of the world are called natural.

173. The things which exist in the heavens do not exist in like manner with those which exist in the earths, all things in the heavens existing from the Lord, according to their correspondences with the interiors of the angels: for the angels have both interiors and exteriors, and the things which are in their interiors have all of them reference to love and faith, thus to will and understanding, for will and understanding are their receptacles; but the exteriors correspond to the interiors, as may be seen above, n. 87 to 115. This may be illustrated by those things which were said above concerning the heat and light of heaven, viz. that the angels have heat according to the quality of their love, and light according to the quality of their wisdom, [see n. 128 to 134]. The case is similar in regard to all other things which appear before the senses of the angels.

174. When it has been given me to be in consort with the angels, the things of heaven have been seen by me altogether like the things in the world, and so perceptibly, that I knew no other than that I was in the world, and in the palace of a king there; I also discoursed with the angels as man with man.

175. Inasmuch as all things which correspond to the interiors likewise represent them, therefore they are called *representatives;* and since they vary according to the states of the angels, therefore they are called *appearances*, although the things which appear before the eyes of the angels in the heavens, and which are perceived by their senses, appear and are perceived in as lively a manner as

the things which are on the earth appear to man, yea, much more clearly, more distinctly, and more perceptibly. The appearances which are thence in the heavens, are called *real appearances*, because they really exist: there are also given appearances not real, which are those things which indeed appear, but do not correspond to the interiors;* but of these we shall speak hereafter.

176. To show the nature and quality of those things which appear to the angels according to correspondences, I shall here adduce one instance for the sake of illustration. To those who are in intelligence, there appear gardens and paradises, full of trees and flowers of every kind: the trees are there planted in the most beautiful order, so combined as to form arbours, through which are arched entrances, and around which are shady walks, all in such beauty as it is impossible to describe: they who are in intelligence also walk there, and gather flowers, and form garlands, with which they adorn little children: there are also species of trees and flowers there, which were never seen nor given in the world: on the trees also there are fruits, according to the good of love, in which the intelligent are: such things are seen by them, because a garden and a paradise, and likewise fruit-bearing trees and flowers, correspond to intelligence and wisdom.† That such things are in

* That all things which appear amongst the angels are representative, n. 1971, 3213 to 3276, 3157, 3475, 3485, 9481, 9574, 9576, 9571. That the heavens are full of representatives, n. 1521, 1532, 1619. That the representatives are more beautiful, as they are more interior in the heavens, n. 3475. That representatives in the heavens are real appearances, because from the light of heaven, n. 3485. That the divine influx is turned into representatives in the superior heavens, and thence also in the inferior heavens, n. 2179, 3213, 9547, 9481, 9576, 9577. Things are called representative which appear before the eyes of the angels in such forms as are in *nature*, thus such as are in the *world*, n. 9574. That internal things are thus turned into external, n. 1632, 2987 to 3002. The quality of representatives in the heavens illustrated by various examples, n. 1521, 1532, 1619, 1628, 1807, 1973, 1974, 1977, 1980, 1981, 2299, 2601, 2761, 2762, 3217, 3219, 3220, 3348, 3350, 5198, 9090, 10278. That all the things which appear in the heavens are according to correspondences, and are called representatives, n. 3213 to 3216, 3457, 3175, 3485, 9481, 9574, 9576, 9577. That all things which correspond, represent also, and likewise signify, n. 2890, 2987, 2971, 2989, 2990, 3002, 3225.

† That a garden and paradise signify intelligence and wisdom, n. 100, 108, 3220. What is meant by the garden of Eden and the garden of Jehovah, n. 99, 100, 1588. Concerning things paradisiacal in the other life, how magnificent they are, n. 1122, 1622, 2296, 4528, 4529. That trees signify perceptions and

the heavens, is also known in the earth, but only to those who are in good, and who have not extinguished in themselves the light of heaven by natural lumen and its fallacies; for they think and say, when speaking of heaven, that such things are there *as the ear hath not heard, nor the eye seen.*

Concerning the Garments with which the Angels appear clothed.

177. Inasmuch as the angels are men, and live one amongst another as men on earth live one amongst another, therefore they have garments, habitations, and several other like things, yet with a difference, that all things with them are more perfect, because in a more perfect state: for as angelic wisdom exceeds human wisdom in such a degree as to be called ineffable, so likewise do all things which are perceived by them, and appear to them: for all things which are perceived by the angels, and which appear to them, correspond to their wisdom, [see above, n. 173].

178. The garments with which the angels are clothed, like all other things, correspond, and because they correspond, they also really exist, [see above, n. 175]: their garments correspond to their intelligence; wherefore all in the heavens appear clothed according to their intelligence; and since one excels another in intelligence, [n. 43, 128,] therefore one has more excellent garments than another; the most intelligent have garments glittering as from flame and in some cases resplendent as from light; the less intelligent have bright and white garments without splendour, and the still less intelligent have garments of different colours: but the angels of the inmost heaven are naked.

179. Inasmuch as the garments of the angels correspond to their intelligence, therefore they correspond also to truth, since all intelligence is from the divine truth: wherefore whether we say that angels are clothed according to intelligence, or according to divine truth, it is the same thing: the reason why the garments of some glitter as from flame, and those of others are resplendent as from

knowledges, from which wisdom and intelligence are derived, n. 103, 2163, 2682, 2722, 2972, 7692. That fruits signify the good things of love and charity n 3146, 3690, 9337.

light, is, because flame corresponds to good, and light to truth derived from good :* the reason why the garments of some are bright and white without splendour, and of some are of divers colours, is, because the divine good and truth are less refulgent, and are likewise variously received, with those who are less intelligent :† brightness also and whiteness correspond to truth ;‡ and colours to its varieties.§ The reason why they in the inmost heaven are naked is, because they are in innocence, and innocence corresponds to nakedness.‖

180. Inasmuch as the angels are clothed with garments, in heaven, they have therefore also appeared clothed with garments when they have been seen in the world, as when they were seen by the prophets, and likewise at the Lord's sepulchre ; on which latter occasion it is said, that "*their appearance was like lightning*," and "*their raiment glittering and white*," Matt. xxviii. 3 : Mark xvi. 5 : Luke xxii. 4 : John xx. 12, 13 : and they who were seen in heaven by John had "*garments of fine linen and white*," Rev. iv. 4 : chap. xix. 11, 13. And whereas intelligence is from divine truth, therefore the garments of the Lord, at His transfiguration, were "*glit-*

* That garments in the Word signify truths from correspondence, n. 1073, 2576, 5319, 5554, 9212, 9216, 9952, 10536. Because truths invest good, n. 5248. That a veil [or covering] signifies the intellectual principle, because the intellect is the recipient of truth, n. 6378. That bright garments of fine linen signify truths derived from the Divine [Being or Principle], n. 5319, 9469. That flame signifies spiritual good, and the light thence issuing truth from that good, n. 322, 6832.

† That angels and spirits appear clothed with garments according to truths, thus according to intelligence, n. 165, 5248, 5954, 9212, 9216, 9814, 9952, 10536. That the garments of the angels are in some cases with splendour, and in some cases without splendour, n. 5248.

‡ That brightness and whiteness in the Word signify truth, because from light in heaven, n. 3301, 3993, 4001.

§ That colours in heaven are variegations of the light there, n. 1042, 1043, 1053, 1624, 3993, 4530, 4742, 4922. That colours signify various things which relate to intelligence and wisdom, n. 4532, 4922, 9466. That the precious stones in the Urim and Thummim, according to colours signified all things of truth derived from good in the heavens, n. 9865, 9868, 9905. That colours, so far as they partake of redness, signify good, and so far as they partake of white, signify truth, n. 9476.

‖ That all in the inmost heaven are innocences, and that therefore they appear naked, n. 154, 165, 297, 2736, 3887, 8375, 9960. That innocence, is presented in the heavens by nakedness, n. 165, 8375, 9960. That to the innocent and the chaste nakedness is no shame, because without offence, n. 165, 213, 8375.

ering and bright as light," Matt. xvii. 2: Mark ix. 3: Luke ix. 29: that light is divine truth proceeding from the Lord, may be seen above, n. 129: hence it is that garments, in the Word, signify truths and intelligence derived from truths; as in the Apocalypse: "*They who have not polluted their garments, shall walk with Me in white, because they are worthy: he that overcometh shall be clothed with white raiment*," chap. iii. 4, 5; "*Blessed is he who watcheth, and preserveth his garments*," chap. xvi. 15. And concerning Jerusalem, by which is understood the church which is in truth,* it is thus written in Isaiah: "*Stir up thyself put on strength, O Zion, put on the garments of thy gracefulness, O Jerusalem*," lii. 1: and in Ezekiel, speaking of Jerusalem, it is said, "*I girded thee with fine linen, and covered thee with silk: thy garments were fine linen and silk*," xvi. 10, 13; not to mention several other passages: but he who is not in truths, is said not to be clothed with a wedding garment; as in Matt. "*When the king came in, he saw a man, who had not on a wedding garment, and he said to him, companion, how camest thou in hither not having a wedding garment? wherefore he was cast into outer darkness*," xxii. 12, 13; by the house of marriage is understood heaven and the church, by reason of the Lord's conjunction by His divine truth with those who dwell there; wherefore the Lord, in the Word, is called the Bridegroom and Husband, and heaven with the church the bride and wife.

181. That the garments of the angels do not merely appear as garments, but that they really are garments, is manifest from this consideration, that they not only see them but also feel them; also from this, that they have more garments than one, and that they put them off and on, and those which are not in use they lay up, and when they come into use again, they reassume them: that they are clothed with various garments has been seen by me a thousand times: I have enquired whence they had them, and they have told me that they had them from the Lord, and that they are given to them, and that they are occasionally clothed without knowing it. They added also that their garments are changed according to the changes of their state, and that in the first and second state they are shining and bright, in the third and fourth a little more obscure; and this likewise from correspondence, be-

* That Jerusalem signifies the church, in which is genuine doctrine, n. 402, 3654, 9166.

cause changes of state are with them changes as to intelligence and wisdom, concerning which see above, n. 154 to 161.

182. Inasmuch as every one in the spiritual world has garments according to his intelligence, thus according to the truths from which his intelligence is derived, therefore they who are in the hells, since they are without truths, appear indeed clothed with garments, but with such as are tattered, dirty and hideous, every one according to his insanity, nor can they wear any other garments: it is granted them by the Lord to be clothed, lest they should appear naked.

Concerning the Habitations and Mansions of the Angels.

183. Inasmuch as in heaven there are societies, and they live as men, therefore also they have habitations, and these likewise various according to every one's state of life; magnificent for those who are in a state of greater dignity, and less magnificent for those who are in a lower state. Respecting habitations in heaven I have occasionally discoursed with the angels, telling them, that at this day scarce any one is disposed to believe that they have habitations and mansions, some by reason that those things are invisible to them, some because they do not know that angels are men, some because they believe that the angelic heaven is the heaven round about them which they see with their eyes, and because this appears empty, and they suppose that the angels are ætherial forms, they conclude that they live in æther; add to this, that they do not comprehend how there can be such things in the spiritual world as are in the natural world, because they know nothing of what is spiritual. The angels said, that they are well aware that such ignorance prevails at this day in the world, and, what surprised them, chiefly within the church, and more amongst the intelligent in the church than amongst those whom they call simple; they added further, that it might be known from the Word that angels are men, since they who have been seen have been seen as men; in like manner the Lord, who took all His Human [Principle] along with Him; and inasmuch as they are men, they have mansions and habitations, and do not fly about in air, according to the ignorance of some, which they called insanity, nor are they

because they are called spirits, mere aerial forms: they said further, that this might be apprehended, provided men would think of angels and spirits apart from the pre-conceived notions, which they have formed respecting them, and that this is the case, when they do not bring the enquiry, *whether it be so*, directly into question as a matter of thought, since every one has a general idea that angels are in a human form, and that they have abodes, which they call the habitations of heaven, and which are more magnificent than earthly habitations; but that this general idea, which is from the influx of heaven, is instantly annihilated, when the question, *whether it be so*, is made the central object of the view and thought, as is principally the case with the learned, who by self-intelligence have closed heaven against themselves, and shut the way against the light thence proceeding. The case is similar in regard to a belief in the life of man after death: he who discourses about it, and does not think at the same time from erudition concerning the soul, or from the doctrine concerning its re-union with the body, believes that after death he shall live as a man, and amongst angels if he has lived well, and that in such case he shall see things magnificent, and have a perception of joys; but as soon as he looks to the doctrinal sentiment concerning its re-union with the body, or to the hypothetical opinion concerning the soul, and the thought occurs whether the soul be of such a nature and quality, and thus whether it be so, his former idea is dissipated.

184. But it is better to adduce the documents of experience. As often as I have discoursed with the angels mouth to mouth, so often I have been present with them in their habitations, which are altogether like the habitations on earth called houses, but more beautiful; in them are chambers, inner rooms, and bed chambers, in great numbers; there are also courts, and round about are gardens, shrubberies and fields: where they are consociated, the habitations are contiguous, one near another, arranged into the form of a city, with streets, ways and forums, altogether after the likeness of cities on our earth: it has been granted me to wander through them, and to look round me on every side, and at times to enter the houses: this was done in a state of full wakefulness, when my interior sight was opened.*

* That the angels have cities, palaces, and houses, concerning which, n. 940, 941, 942, 1116, 1626, 1627, 1628, 1630, 1631, 4622.

185. I have seen the palaces of heaven, the magnificence of which exceeds all description : their upper parts glittered as if they were of pure gold, and their lower parts as if they were of precious stones ; one palace was more splendid than another ; the inside was suitable to the outside, the chambers being ornamented with such decorations as neither expressions of language, nor sciences, are able to describe : on the side which looks to the south, there were paradises, where all things in like manner glittered, and in some places the leaves were as of silver, and the fruits as of gold ; and the flowers in their beds presented by their colours the appearance as of rainbows ; at the boundaries again were seen palaces, which terminated the view. Such is the architecture of heaven, that any one would say that art is there in its art ; which is not to be wondered at, because the art itself is from heaven. The angels said that such things, and innumerable more which are still more perfect, are presented by the Lord before their eyes ; but that nevertheless they delight their minds more than their eyes, and this because in singular things they see correspondences, and by correspondences things divine.

186. Concerning correspondences I have also been informed, that not only palaces and houses, but likewise all and singular things both within and without them, correspond to interior things appertaining to the angels from the Lord ; that the house itself in general corresponds to their good, and that singular the things which are within the houses correspond to the various things of which their good is composed ;* and the things out of the houses, to their truths which are derived from good, and likewise to perceptions and knowledges ; and since they correspond to the goods and truths appertaining to them from the Lord, that they correspond to their love and hence to their wisdom and intelligence, because love is of good, wisdom is of good and at the same time of truth, and intelligence is of truth derived from good ; and that such

* That houses with the things within them signify those things appertaining to man which are of his mind, thus his interiors, n. 710, 2233, 2234, 2719, 3128, 3538, 4973, 5023, 6619, 6690, 7353, 7848, 7910, 7929, 9150. Consequently which relate to good and truth, n. 2233, 2234, 2559, 4982, 7848, 7929. That inner rooms and bed-chambers signify interior things, n. 3900, 5994, 7353. That the roof of a house signifies what is inmost, n. 3652, 10184. That a house of wood signifies those things which are of good, and a house of stone those things which are of truth, n. 3720.

are the things perceived by the angels when they look at those objects, on which account those things delight and affect their minds more than their eyes.

187. Hence it appeared evident why the Lord called Himself the temple which is in Jerusalem, John ii. 19, 21.* And why the New Jerusalem appeared of pure gold, its gates of pearls, and its foundations of precious stones, Rev. xxi. viz. because the temple represented the Divine Human of the Lord; the New Jerusalem signifies the church hereafter to be established; the twelve gates the truths which lead to good; and the foundations the truths on which it is founded.†

188. The angels who constitute the Lord's celestial kingdom, dwell for the most part in elevated places, which appear as mountains formed from the ground; the angels who constitute the Lord's spiritual kingdom, dwell in less elevated places, which appear as hills; but the angels who are in the lowest parts of heaven dwell in places which appear as rocks of stone; these things also exist from correspondence, for interior things correspond to superior, and exterior things to inferior;‡ hence it is that mountains, in the Word, signify celestial love, hills spiritual love, and rocks faith.§

* That the house of God in the supreme sense signifies the Divine Human [Principle] of the Lord, as to divine good, but the temple as to divine truth; and in the respective sense heaven and the church as to good and truth, n. 3720.

† That Jerusalem signifies the church in which is genuine doctrine, n. 402, 3654, 9166. That gates signify introduction to the doctrine of the church, and by doctrine into the church, n. 2943, 4478. That foundation signifies truth on which heaven, the church, and doctrine are founded, n. 9643.

‡ That in the Word interior things are expressed by superior, and that superior things signify things interior, n. 2148, 3084, 4599, 5146, 8325. That high signifies what is internal, and likewise heaven, n. 1735, 2148, 4210, 4599, 8153.

§ That in heaven there appear mountains, hills, rocks, valleys, earths, altogether as in the world, n. 10608. That on mountains dwell the angels who are in the good of love, on hills those who are in the good of charity, on rocks those who are in the good of faith, n. 10438. That therefore by mountains, in the Word, is signified the good of love, n. 795, 4210, 6435, 8327, 8758, 10438, 10608. By hills the good of charity, n. 6434, 10438. By rocks the good and truth of faith, n. 5881, 10580. That stone, of which a rock consists, in like manner signifies the truth of faith, n. 114, 643, 1298, 3720, 6426, 8608, 10376. Hence it is that by mountains is signified heaven, n. 8327, 8805, 9420. And by the top of a mountain the supreme of heaven, n. 9422, 9434, 10608. That therefore the antients celebrated holy worship on mountains, n. 796, 2722.

189. There are also angels who do not live consociated, but separate, house and house; these dwell in the midst of heaven, because they are the best of angels.

190. The houses in which the angels dwell, are not constructed like houses in the world, but are given them gratis by the Lord, according to their reception of good and truth; they also vary a little according to the changes of the state of their interiors, spoken of above, n. 154 to 160. All things whatsoever which the angels possess, they acknowledge to have received from the Lord, and they are gifted with whatsoever things they have need of.

Concerning Space in Heaven.

191. Although all things in heaven appear to be in place and in space altogether as in the world, still the angels have no notion and idea of place and of space: this must of necessity appear as a paradox, and therefore I am desirous to present the subject in a clear light, as being a point of great importance.

192. All progressions in the spiritual world are effected by changes of the state of the interiors, so that progressions are nothing else but changes of state;* in this manner also I have been conducted by the Lord into the heavens, and likewise to the earths in the universe, and this as to the spirit, whilst the body remained in the same place;† thus all the angels make progress, and hence they have no distances, and if they have no distances, neither have they spaces, but instead of them states and their changes.

* That in the Word places and spaces signify states, n. 2625, 2837, 3356, 3387, 7381, 10578; from experience, n. 1274, 1277, 1376 to 1381, 4321, 4882, 1046, 10578. That distance signifies the difference of the state of life, n. 9104, 9967. That motion and changes of place in the spiritual world, are changes of the state of life, because they originate in them, n. 1273, 1274, 1275, 1377, 3356, 9440. In like manner journeyings, n. 9440, 10734: illustrated by experience, n. 1273 to 1277, 5606. That hence in the Word to journey, signifies to live, and likewise a progressive principle of life, in like manner to sojourn, n. 3335, 4554, 4585, 4882, 5493, 5606, 5996, 8347, 8397, 8417, 8420, 8557. That to go with the Lord, is to live with Him, n. 10567.

† That man as to his spirit may be led to a distance afar off by changes of state, whilst his body remains in its place, also from experience, n. 9440, 9967, 10734. What it is to be brought by the spirit into another place, n. 1884.

193. This being the case with progressions, it is evident that approximations are similitudes as to the state of the interiors, and that removals are dissimilitudes: hence it is that they are near to each other who are in a similar state, and at a distance, who are in a dissimilar state, and that spaces in heaven are nothing else than external states corresponding to internal. It is from this source alone that the heavens are distinct from each other, also the societies of every heaven, and every one in the society: hence likewise it is that the hells are altogether separated from the heavens, as being in a contrary state.

194. From this cause also it is, that in the spiritual world one person is exhibited as present to another, provided he intensely desires his presence, for thus he sees him in thought, and puts himself in his state; and *vice versa*, that one person is removed from another in proportion as he holds him in aversion: and since all aversion is from contrariety of the affections and from dissent of the thoughts, hence it comes to pass that several who are in one place there, appear to each other so long as they agree, but as soon as they disagree, they disappear.

195. When any one also makes progress from one place to another, whether it be in his own city, or in courts, or in gardens, or to others out of his own society, he comes there sooner when he desires it, and later when he does not desire it, the way itself being lengthened and shortened according to desire, although it is the same way: this I have often seen, and wondered at: from these considerations it is again evident that distances, consequently spaces, are altogether according to the states of the interiors with the angels; and this being the case, that no notion and idea of space can enter into their thought, although there are spaces with them exactly as in the world.*

196. This may be illustrated by the thoughts of man, in that spaces do not appertain to them, for things which he views intensely in his thought are set before him as present: it is known also to every reflecting person, that neither have spaces any effect on his sight, except from intermediate objects on the earth, which objects he sees at the same time, or from his previous knowledge of the extent of the distance: this comes to pass by reason of con-

* That places and spaces are presented visible according to the states of the interiors of angels and spirits, n. 5604, 9440, 10146.

tinuity, and in continuity there does not appear to be any distance, except from those things which are not continuous: this is more especially the case with the angels, because their sight acts in unity with their thought, and the thought acts in unity with the affection, and because things appear near and remote, and are also varied, according to the states of their interiors, as was said above.

197. Hence it is that, in the Word, by places and spaces, and by all things which derive any thing from space, are signified such things as relate to state, as by distances, by what is near, by what is remote, by ways, by journeyings, by sojournings, by miles and furlongs, by plains, fields, gardens, cities and streets, by motions, by measures of various kinds, by length, breadth, height and depth, and by innumerable other things; for most things, which appertain to the thoughts of man, are from the world, and derive something from space and time. I shall notice only, on this occasion, what is signified in the Word by length, by breadth, and by height. In the world, that is called long and broad, which is long and broad as to space, and the same is the case in regard to what is high; but in heaven, where space is no object of thought, by length is meant a state of good, by breadth a state of truth, and by height their discrimination according to degrees, concerning which degrees, see n. 38. The reason why such things are understood by those three dimensions, is, because length, in heaven, is from east to west, and in that extent are those who are in the good of love; and breadth, in heaven, is from south to north, and in that extent are those who are in truth derived from good, [see above, n. 148]; and height, in heaven, denotes both good and truth, according to degrees. Hence it is that, in the Word, by length, breadth and height such things are signified; as in Ezekiel from chap. xl. to xlviii. where by measures, as to length, breadth, and height, is described the new temple and new earth, with courts, chambers, gates, doors, windows, and suburbs, by which is signified the New Church, and the goods and truths which prevail therein; for otherwise to what purpose would be all those measures? In like manner the New Jerusalem is described in the Apocalypse, in these words: "*The city lieth four square, and the length is as great as the breadth; and he measured the city with a reed as far as twelve thousand furlongs, and the length, the breadth and the height are equal*," xxi. 16. Inasmuch as by the New Jerusalem is there signified the New Church,

therefore by those measures are signified the things which are of the church, by length the good of its love, by breadth the truth derived from that good, by height good and truth as to degrees, by twelve thousand furlongs all good and truth in the complex ; in any other view, what could be meant by the height being twelve thousand furlongs, the same as the length and the breadth ? That, in the Word, by breadth is signified truth, is evident in David : " *Jehovah, Thou hast not shut me up into the hand of the adversary, Thou hast made my feet to stand in the breadth,*" Psalm xxxi. 9 : again : " *Out of straitness have I invoked Jah, He answereth me in the breadth,*" Psalm cxviii. 5 : not to mention other passages, as in Isaiah viii. 8 ; and in Habakkuk, chap. i. 6. So likewise in all other cases.

198. From these considerations it may be seen, that in heaven, although there are spaces there as in the world, still nothing is there estimated according to spaces, but according to states ; consequently that spaces cannot there be measured as in the world, but only be seen from the state, and according to the state of the interiors of the angels.*

199. The first and veriest cause of this is, that the Lord is present with every one according to love and faith,† and that all things appear near and afar off according to His presence, for hence all things in the heavens are determined : by it also the angels have wisdom, for by it they have extension of the thoughts, and by it there is a communication of all things which are in the heavens ; in short, by it they have the faculty of thinking spiritually, and not naturally like men.

Concerning the Form of Heaven, according to which Consociations and Communications have place there.

200. What the form of heaven is, may in some measure be manifest from what has been shown in the preceding articles ; as that

* That, in the Word, length signifies good, n. 1613, 9487. That breadth signifies truth, n. 1613, 3433, 3434, 4482, 9487, 10179. That height signifies good and truth as to degrees, n. 9489, 9773, 10181.

† That conjunction and presence of the Lord with the angels is according to the reception of love and charity from Him, n. 290, 681, 1954, 2658, 2886, 2888, 2889, 3001, 3741, 3742, 3743, 4318, 4319, 4524, 7211, 9128.

heaven is like to itself in things greatest and least, n. 72; hence that every society is a heaven in a lesser form, and every angel in the least form, n. 51 to 58; that as the whole heaven resembles one man, so every society of heaven resembles a man in a lesser form, and every angel in the least form, n. 59 to 77; that in the midst are they who are wisest, and that round about even to the borders are the less wise, and that this is the case also in every society, n. 43; and that from the east to the west in heaven dwell they who are in the good of love, and from the south to the north, they who are in truths derived from good; in like manner in every society, n. 148, 149: all those things are according to the form of heaven, and hence it may be concluded what its form is in general.*

201. It is of importance to know what is the form of heaven, since not only all are consociated according to that form, but likewise all communication is effected according to it, and as all communication has place according to it, so likewise has all extension of thoughts and affections, consequently all the intelligence and wisdom of the angels: hence it is, that so far as any one is in the form of heaven, thus so far as he is a form of heaven, so far he is wise: whether he speak of being in the form of heaven, or in the order of heaven, it comes to the same thing, inasmuch as the form of every thing is from order, and according to it.†

202. It may be expedient here to say something of what is meant by being in the form of heaven. Man was created for an image of heaven and for an image of the world, his internal for an image of heaven, and his external for an image of the world [see above, n. 57]; whether we say for an image of heaven, or according to the form of heaven, it is the same thing; but whereas man, by the evils of his will, and hence by falses of thought, destroyed in himself the image of heaven, thus its form, and in its place introduced the image and form of hell, therefore his internal from his first nativity is closed; which is the reason why man, otherwise than animals of every kind, is born in mere ignorance: to the intent therefore, that

* That the universal heaven, as to all the angelic societies, is arranged by the Lord according to His divine order, inasmuch as the Divine of the Lord with the angels makes heaven, n. 3038, 7211, 9128, 9338, 10125, 10151, 10157. Concerning the heavenly form, n. 4040, 4041, 4042, 4043, 6607, 9877.

† That the form of heaven is according to divine order, n. 4040 to 4043, 6607, 9877.

the image or form of heaven may be restored to him, he must be instructed in such things as relate to order; for, as was said above, form is according to order. The Word contains all the laws of divine order, for the laws of divine order are the precepts there delivered; so far therefore as man becomes acquainted with those precepts, and lives according to them, so far an internal is opened to him, and the order or image of heaven is formed anew: hence it is evident what is meant by being in the form of heaven, viz. that it is to live according to those things which are declared in the Word.*

203. So far as any one is in the form of heaven, so far he is in heaven, yea, so far he is a heaven in the least form, [n. 57]; consequently so far he is in intelligence and wisdom: for, as was said above, all thought which is of his understanding, and all affection which is of his will, extend themselves in every direction into heaven according to its form, and wonderfully communicate with the societies which are there, and these in their turn with him.† There are some who believe that thoughts and affections do not actually extend themselves around them, but are within them, by reason that they see the things which they think inwardly in themselves, and not as distant; but they are much deceived; for as the sight of the eye has extension to remote objects, and is affected according to the order of those things which it sees in that extension,

* That divine truths are the laws of order, n. 2247, 7995. That man, so far as he liveth according to order, thus so far as he is principled in good according to divine truths, so far becomes a man, n. 4839, 6605, 6626. That man is the being into whom are collated all things of divine order, and that from creation he is divine order in form, n. 4219, 4220, 4223, 4523, 4524, 5114, 5368, 6013, 6057, 6605, 6626, 9706, 10156, 10472. That man is not born into good and truth, but into evil and the false, thus into what is contrary to divine order, and that hence he is born into mere ignorance, and therefore it is necessary that he be born anew, that is, be regenerated, which is effected by divine truths from the Lord, that he may be inaugurated into order, n. 1047, 2307, 2308, 3518, 3812, 8480, 8550, 10283, 10284, 10286, 10731. That the Lord, when He forms man anew, that is, regenerates him, arranges all things in him according to order, which is into the form of heaven, n. 5700, 6690, 9931, 10303.

† That every one in heaven hath communication of life, which may be called extension into angelic societies round about, according to the quantity and quality of good, n. 8794, 8797. That thoughts and affections have such extension, n. 2475, 6598 to 6613. That they are conjoined and disjoined according to ruling affections, n. 4111.

so likewise the interior sight, which is that of the understanding, has extension in the spiritual world, although it does not perceive it, for the reason spoken of above, n. 196; the only difference is, that the sight of the eye is affected naturally, because from those things which are in the natural world, but the sight of the understanding is affected spiritually, because from those things which are in the spiritual world, all which have relation to good and truth: the reason why man does not know that this is the case, is, because he does not know that there is any light which enlightens the understanding, when yet man, without that light, cannot think at all: concerning that light, see above, n. 126 to 132. There was a certain spirit who likewise believed that he thought from himself, thus without any extension out of himself, and consequent communication with societies which are out of him: to convince him that he was in a false persuasion, all communication with neighbouring societies was taken away from him, whereby he was not only deprived of thought, but also fell down as half dead, yet tossing about his arms as a new born infant: after a short period communication was restored to him, and according to the degree in which it was restored, he returned into the state of his own thought. Other spirits, who were witnesses of this fact, afterwards confessed, that every thought and affection flows-in according to communication, and for the same reason also the all of life, since the all of man's life consists in this, that he can think and be affected, or, what is the same thing, that he can understand and will.*

204. It is however to be observed, that intelligence and wisdom vary with every one according to the communication he experien-

* That there is only one single Life, from which all live both in heaven and in the world, n. 1954, 2021, 2536, 2658, 2886 to 2889, 3001, 3484, 3742, 5847, 6467. That that life is from the Lord alone, n. 2886 to 2889, 3344, 3484, 4319, 4320, 4524. 4882, 5986, 6325, 6468, 6469, 6470, 9276, 10196. That it flows-in with angels, spirits and men, in a wonderful manner, n. 2886 to 2889, 3337, 3338, 3484, 3742. That the Lord flows-in from His divine love, which is of such a nature, that what is His own He wills should be another's, n. 3472, 4320. That for this reason life appears as if it was in man, and not influent, n. 3742, 4320. Concerning the joy of the angels perceived and confirmed by what they told me, that they do not live from themselves, but from the Lord, n. 6469. That the wicked are not willing to be convinced that life flows-in, n. 3743. That life from the Lord flows-in also with the wicked, n. 2706, 3743, 4417, 10196. But that they turn good into evil and truth into the false, or according to man's quality, such is his reception of life, illustrated, n. 4319, 4320, 4417.

ces, which, with those whose intelligence and wisdom are formed from genuine truths and goods, is communication with societies according to the form of heaven; but with those whose intelligence and wisdom are not formed from genuine truths and goods, but still from such things as are in agreement with them, the communication is broken, and not properly coherent, since it does not take place with societies in a series agreeable to the form of heaven; but with those who are not in intelligence and wisdom, because they are in falses derived from evil, there is a communication with societies in hell: the extension is according to the quantum of confirmation. It is further to be noted, that the above communication with societies is not such a communication with them as to come to the manifest perception of those who are in the society, but a communication with the quality in which they are, and which flows from them.*

205. All are consociated in heaven according to spiritual affinities which are those of good and truth, in their order; and they are so consociated in the whole heaven, in every society, and in every house; hence it is that the angels who are in similar good and truth, know each other, as those related by consanguinity and affinity in the earth, just as if they had been acquainted from infancy. In like manner the goods and truths are consociated, which make wisdom and intelligence, with every angel; they know each other in like manner, and as they know each other, so likewise they conjoin themselves together.† Wherefore they with whom truths and goods are conjoined according to the form of heaven, see things which follow in a series, and take an extensive view of the manner of their coherence; but it is otherwise with those with whom goods and truths are not conjoined according to the form of heaven.

206. Such is the form in every heaven, according to which is the communication and extension of thoughts and affections with the

* That thought diffuses itself into the societies of spirits and of angels round about, n. 6600 to 6605. That still it doth not move and disturb the thoughts of the societies, n. 6601, 6603.

† That good acknowledges its truth, and truth its good, n. 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5407, 5835, 9637. That hence is the conjunction of good and of truth, n. 3534, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623 to 7627, 7752 to 7762, 8530, 9258, 10555. And that this is from the influx of heaven, n. 9079.

angels, thus according to which they have intelligence and wisdom; but the communication of one heaven with another is different, viz. that of the third or inmost with the second or middle, and of the latter and the former with the first or ultimate: but the communication between the heavens ought not to be called communication, but influx, of which something shall now be said. That there are three heavens, and that they are distinct from each other, may be seen above in its proper article, n. 29 to 40.

207. That there is not communication between one heaven and another, but influx, may be manifest from their situation in regard to each other; the third or inmost heaven is above, the second or middle heaven is beneath, and the first or ultimate heaven is still lower: in a similar situation are all the societies of every heaven, some being in elevated places, which appear as mountains, [n. 188], on the summits of which dwell those who are of the inmost heaven, beneath these the societies which are of the second heaven, beneath these again those which are of the ultimate heaven, and so throughout, whether it be in elevated places or not elevated: a society of a superior heaven has no communication with a society of an inferior heaven except by correspondences [see above, n. 100], and communication by correspondences is what is called influx.

208. One heaven is conjoined with another, or a society of one heaven with a society of another, by the Lord alone, by influx proceeding both immediately and mediately, immediately from Himself, and mediately through the superior heavens in order into the inferior.* Inasmuch as the conjunction of the heavens by influx is from the Lord alone, therefore the greatest caution is used to prevent any angel of a superior heaven from looking down into a society of an inferior one, and discoursing with any one in that society; for whensoever this is the case, the angel is deprived of his intelligence and wisdom; and the reason is this: every angel has three degrees of life, as there are three degrees of heaven; to those who are in the inmost heaven, the third or inmost degree is open, and the second and first are closed; to those who are in the

* That influx is immediate from the Lord, and mediate by [or through] heaven, n. 6063, 6307, 6472, 9682, 9683. That the Lord's influx is immediate into things the most singular of all, n. 6058, 6474 to 6478, 8717, 8728. Concerning the Lord's mediate influx by [or through] the heavens, n. 4067, 6982, 6985, 6096.

middle heaven, the second degree is open, and the first and third are closed; and to those who are in the ultimate heaven, the first degree is open, and the second and third are closed; as soon therefore as an angel of the third heaven looks down into a society of the second, and discourses with any one there, his third degree is closed, in which case he is deprived of his wisdom, for his wisdom resides in the third degree, and he has no wisdom in the second and first. These are the things meant by the Lord's words in Matt. "*He that is on the house top, let him not go down to take what is in his house; and he who is in the field, let him not return to take his garment*," xxiv. 17, 18: and in Luke: "*In that day, he who shall be on the house top, and his vessels in the house, let him not go down to take them away; and he who is in the field, let him not return to things behind: remember Lot's wife*," xvii. 31, 32.

209. There is no influx given from the inferior heavens into the superior, because this is contrary to order, but from the superior heavens into the inferior: the wisdom also of the angels of a superior heaven exceeds the wisdom of the angels of an inferior heaven, in the proportion of a myriad to one: this also is the reason why the angels of an inferior heaven cannot discourse with the angels of a superior one, yea, when they look in that direction, they do not see them, their heaven appearing as somewhat like a mist above the head; but the angels of a superior heaven can see those who are in an inferior heaven, but it is not allowed to join in discourse with them, except with the loss of their wisdom, as was said above.

210. The thoughts and affections, and also the discourses, of the angels of the inmost heaven, are in no case perceived in the middle heaven, being so transcendant; but when it pleases the Lord there is an appearance in the inferior heavens as of somewhat flaming derived from the inmost heaven, and those things which are in the middle heaven appear as somewhat lucid in the ultimate heaven, and sometimes as a bright cloud of different colours; from that cloud, its ascent, descent, and form, it is also known in some degree what is there the subject of discourse.

211. From these observations, it may be manifest what is the quality of the form of heaven, viz. that in the inmost heaven it is the most perfect of all, in the middle heaven also perfect, but in an inferior degree, and in the ultimate heaven in a degree still lower, and that the form of one heaven subsists from another by influx

from the Lord. But what the nature of communication by influx is, cannot be comprehended, unless it be known what degrees of altitude are, and wherein those degrees differ from degrees of longitude and of latitude. The nature of both these kinds of degrees may be seen, n. 38.

212. As to what specifically concerns the form of heaven, and in what manner it performs its motions and fluxions *(vadit et fluit)*, this is incomprehensible even to the angels: some idea may be conceived of it from the form of all things in the human body, examined and explored by a sagacious and wise observer; for it was shown above in their proper articles, that the whole heaven resembles one man, [see n. 59 to 72], and that all things which are in man correspond to the heavens, [n. 87 to 102]. How incomprehensible and unsearchable that form is, is evident only in general from the nervous fibres, by compages of which all and singular things are formed: what their quality is, and in what manner they perform their motions and fluxions *(vadunt et fluunt)* in the brain, is not even visible to the eye, for innumerable fibres are there so folded together, that taken in the gross they appear as a soft, continuous mass, and yet all and singular things which are of the will and understanding flow most distinctly into acts according to them: in what manner again they unite themselves together in the body, is evident from the various foldings *(plexus)*, as from those of the heart, of the mesentery, and others, and likewise from the knots which are called ganglions, into which several fibres from every province enter, and mingle together, and after being otherwise conjoined, go forth again to exercise their functions, and this again and again; not to mention similar things in every viscus, member, organ, and muscle: he who examines those fibres with the eye of wisdom, and the several wonderful things contained in them, will be altogether amazed; and yet the things which the eye sees are few, and what it does not see are still more wonderful, because in interior nature. That the above form corresponds to the form of heaven, appears manifest from the operation of all things of the understanding and of the will in it and according to it, for whatsoever a man wills, descends spontaneously into act according to that form, and whatsoever he thinks, pervades the fibres from their first beginnings even to their terminations, whence come the senses; and since it is the form of thought and of will, it is the form of in-

telligence and wisdom. This form it is which corresponds to the form of heaven; hence it may be known, that such is the form according to which all the affection and thought of the angels extends itself, and that they are so far in intelligence and wisdom as they are in that form: that that form of heaven is from the Divine Human of the Lord, may be seen above, n. 78 to 86. These observations are adduced to the intent that it may be also known, that the heavenly form is such as to exceed all power of conception, even as to its general principles, and thus that it is incomprehensible even to the angels, as was said above.

Concerning Governments in Heaven.

213. Inasmuch as heaven is distinguished into societies, and the greater societies consist of some hundred thousands of angels, [n. 50], and all within the society are indeed in similar good, but not in similar wisdom, [n. 47], it necessarily follows that there are also governments; for order must be observed, and all things of order are to be kept inviolable. But governments in the heavens are various, of one sort in the societies which constitute the Lord's celestial kingdom, and of another sort in the societies which constitute the Lord's spiritual kingdom; they differ also according to the ministries which appertain to every society. But in the heavens there is no other government but the government of mutual love, and the government of mutual love is heavenly government.

214. Government in the Lord's celestial kingdom is called *justice*, because all the inhabitants of that kingdom are in the good of love to the Lord from the Lord, and what is done from that good is called just. Government in that kingdom is of the Lord alone: He leads them and teaches them in the affairs of life: truths, which are called truths of judgment, are inscribed on their hearts: every one knows, perceives, and sees them;* wherefore matters of judg-

* That the celestial angels do not think and speak from truths, like the spiritual angels, since they are in the perception of all things relating to truths from the Lord, n. 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 7680, 7877, 8780, 9277, 10336. That the celestial angels say of truths, yea, yea, nay, nay, but that the spiritual angels reason about them, whether it be so or not so, n. 2715, 3246, 4446, 9166, 10786; where the Lord's words are explained, "*Let your discourse be yea, yea, nay, nay, what is beyond this is from evil*," Matt. v. 37.

ment never come into dispute there, but matters of justice, which relate to life: the less wise interrogate the more wise on these points, and the latter the Lord, and receive answers. Their heaven, or their inmost joy, is to live justly from the Lord.

215. Government in the Lord's spiritual kingdom is called *judgment*, because the inhabitants of that kingdom are in spiritual good, which is the good of charity towards the neighbour, and this good in its essence is truth;* and truth is of judgment, and good is of justice:† these latter are also led by the Lord, but mediately, [n. 208], wherefore they have governors, fewer or more in number, according to the need of the society in which they are; they have also laws, according to which they live one amongst another. The governors administer all things according to the laws; they understand those laws because they are wise, and in doubtful cases they are enlightened by the Lord.

216. Inasmuch as government grounded in good, such as prevails in the Lord's celestial kingdom, is called justice, and government grounded in truth, such as prevails in the Lord's spiritual kingdom, is called judgment, therefore, in the Word, mention is made of justice and of judgment where heaven and the church are treated of, and by justice is signified celestial good, and by judgment spiritual good, which good, as was said above, in its essence is truth; as in the following passages: "*Peace shall have no end on the throne of David, and on his kingdom, to establish it, and to support it in judgment and justice, henceforth and even to eternity,*" Isaiah ix. 7: by David is there understood the Lord,‡ and by his kingdom heaven, as is evident from the passage which now follows: "*I will raise up to David a just branch, and he shall reign a king, and shall act intelligently, and shall do* JUDGMENT *and* JUSTICE *in the*

* That they who are in the Lord's spiritual kingdom, are principled in truths, and they who are in the celestial kingdom in good, n. 863, 875, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 9596. That the good of the spiritual kingdom is the good of charity towards the neighbour, and that this good in its essence is truth, n. 8042, 10296.

† That justice, in the Word, is predicated of good, and judgment of truth, and that hence to do justice and judgment denotes good and truth, n. 2235, 9857. That great judgments denote the laws of divine order, thus divine truths, n. 7206.

‡ That by David, in the prophetical parts of the Word, is understood the Lord, n. 1888, 9954.

earth," Jer. xxiii. 5: "*Jehovah shall be exalted, because He dwelleth on high, He hath filled Sion with* JUDGMENT *and* JUSTICE," Isaiah xxxiii. 5; where by Sion is also understood heaven and the church:* "*I Jehovah, doing* JUDGMENT *and* JUSTICE *in the earth, because in those things I am well pleased*," Jer. ix. 23. "*I will betrothe thee unto Me for ever, and I will betrothe thee unto Me in* JUSTICE *and* JUDGMENT," Hosea ii. 19: "*O Jehovah, in the heavens Thy* JUSTICE *is as the mountains of God, and Thy* JUDGMENTS *as the great abyss*," Psalm xxxvi. 6, 7: "*They ask of me the* JUDGMENTS *of* JUSTICE, *they desire the approach of God*," Isaiah lviii. 2: and in other passages.

217. In the spiritual kingdom of the Lord there are various forms of government, differing in different societies, the variety being according to the ministries in which the societies are engaged: their ministries are according to the ministries of all things in man, to which they correspond, and that these are various is well known; for the heart has one ministry, the lungs another, the liver another, the pancreas and spleen another, and every organ of sense also another: as there are various administrations of these members in the body, so likewise there are various administrations of societies in the Grand Man, which is heaven, for there are societies which correspond to those members. That there is a correspondence of all things of heaven with all things of man, may be seen in its proper article above, n. 87 to 101. But all the forms of government agree in this, that they regard the public good as their end, and in that good the good of every one;† and this is the case, inasmuch as all in the universal heaven are under the auspices of the Lord, who loves all, and from divine love ordains that the general good should be that from which each receives his good; every

* That by Zion, in the Word, is meant the church, specifically the celestial church, n. 2362, 9055.

† That every man and society, also a man's country and the church, and in a universal sense the kingdom of the Lord, is a neighbour, and that to do good to them from the love of good, according to the quality of their state, is to love the neighbour, thus that their good, which also is the general good, and to be consulted, is the neighbour, n. 6818 to 6824, 8123. That civil good also, consisting in what is just, is a neighbour, n. 2915, 4730, 8120, 8123. Hence that charity towards the neighbour extends itself to all and singular things of the life of man, and that to love good and to do good from the love of what is good and true, and also to do what is just from the love of what is just, in every function and in every work, is to love the neighbour, n. 2417, 8121, 8124

one also receives good in proportion as he loves the general good; for so far as any one loves the community, so far he loves all and singular [of those who compose it]; and whereas that love is of the Lord, therefore he is so far loved by the Lord, and partakes of good.

218. From these considerations it may be manifest what is the quality of the governors, viz. that they are in love and in wisdom more than others, thus that from love they exercise good-will towards all, and from wisdom have the skill to give effect to that good-will: persons of such a character, do not domineer and rule, but minister and serve, for to do good to others from the love of good is to serve, and to provide so that it may have effect is to minister: neither do they make themselves greater than others, but lesser; for they set the good of society and of their neighbour in the prior place, but their own good in the posterior place, what is in the prior place being greater, and what is in the posterior lesser. Nevertheless they enjoy honour and glory; they dwell in the midst of the society, in situations elevated above others, and likewise in magnificent palaces; they accept also this glory and that honour, yet not for the sake of themselves, but for the sake of obedience; for all in heaven know that they enjoy that honour and that glory from the Lord, and that on this account they ought to be obeyed. These are the things which are meant by the Lord's words to His disciples: "*Whosoever would be great amongst you, let him be your minister; and whosoever would be first amongst you, let him be your servant; as the Son of Man came not to be ministered unto, but to minister*," Matt. xx. 27, 28: "*He that is the greatest amongst you, let him be as the least, and he that is a leader, as he who ministers*," Luke xxii. 26.

219. A similar government in the least form prevails likewise in every house, for in every house there is a master and there are servants, the master loving the servants, and the servants loving the master, in consequence of which they serve each other from love, the master teaching how they ought to live, and dictating what they ought to do, whilst the servants obey and perform their duties: to promote use is the delight of the life of all; whence it is evident that the kingdom of the Lord is a kingdom of uses.

220. There are also governments in the hells, for unless there were governments the infernals could not be kept under any re-

straint; but the governments there are opposite to the governments in heaven, being all grounded in self-love, every one being desirous to rule over others and to obtain pre-eminence; hating those who do not favor them, and at the same time making them the objects of their vengeance and cruelty, for such is the quality of self-love: wherefore the more malignant are set over them as governors, and these they obey from fear.* But more will be said on this subject, when we come to treat of the hells.

Concerning Divine Worship in Heaven.

221. Divine worship in the heavens, as to externals, is not unlike divine worship in the earth, but it differs as to internals. In the heavens there are doctrines, there are preachings, and there are temples: the *doctrines* agree as to essentials, but are of more interior wisdom in the superior heavens than in the inferior heavens: the *preachings* are according to doctrines; and as they have houses and palaces [n. 183 to 190], so likewise they have *temples*, in which preaching is performed. The reason why such things have place likewise in the heavens, is, because the angels are continually perfecting in wisdom and love, for they have understanding and will alike with men; and understanding is such that it may be continually perfecting, in like manner will, understanding by the truths which are of intelligence, and will by the goods which are of love.†

222. But real divine worship in the heavens does not consist in frequenting temples and in hearing preaching, but in a life of love, of charity, and of faith, according to doctrines; preachings in tem-

* That there are two kinds of rule, one grounded in the love of the neighbour, the other in the love of self, n. 10814. That all things good and happy result from the rule which is grounded in neighbourly love, n. 10160, 10614. That in heaven no one can rule from the love of self, but that all are willing to minister, and that this is to rule from neighbourly love, and that hence they possess so great power, n. 5732. That all evils result from rule grounded in the love of self, n. 10038. That when the loves of self and of the world began to prevail, men were compelled for security to subject themselves to governments, n. 7364, 10160, 10814.

† That the understanding is recipient of truth, and the will of good, n. 3623, 6125, 7503, 9300, 9930. That as all things have relation to truth and good, so the all of man's life hath relation to understanding and will, n. 803, 10122. That the angels are perfected to eternity, n. 4803, 6648.

ples serve only as means of instruction in things of life. I have discoursed with the angels on this subject, and have told them, that in the world it is believed that divine worship consists merely in frequenting temples, in hearing preaching, in attending the sacrament of the holy supper three or four times every year, and in other forms of worship according to the ordinances of the church, and likewise in setting apart particular times for prayer, and in behaving devoutly on such occasions; to which the angels replied, that these are external things which ought to be done, but that they are of no avail unless there be an internal from which they proceed, and that this internal is a life according to the precepts which doctrine teaches.

223. That I might know the nature and manner of their assemblies in temples, it has been granted me occasionally to enter-in and hear preaching: the preacher stands in a pulpit eastward; before his face sit those who are in the light of wisdom above others, on their right side and left those who are in a lesser light; they are seated in the form of a circle, so that all are in the view of the preacher, no one being at the sides in either direction, so as to be out of his view: at the gate, which is to the east of the temple, and to the left of the pulpit, stand those who are in a state of initiation: it is not allowed any one to stand behind the pulpit, for in such case the preacher is confused; the case is the same if any one in the congregation dissents from what is said, wherefore he ought to turn away his face. The preachings are fraught with such wisdom, that nothing of the sort in the world can be compared with them, for in the heavens they are in interior light. Temples appear as of stone in the spiritual kingdom, and as of wood in the celestial kingdom, by reason that stone corresponds to truth, in which they are who are in the spiritual kingdom, and wood corresponds to good, in which they are who are in the celestial kingdom:* the consecrated buildings in this latter kingdom are not called temples, but houses of God. In the celestial kingdom the consecrated buildings are without magnificence, but in the spiritual kingdom they have magnificence, in a greater or lesser degree.

* That stone signifies truth, n. 114, 643, 1298, 3720, 6426, 8609, 10376. That wood signifies good, n. 643, 3720, 8354. That on this account the most ancient people, who were principled in celestial good, had consecrated buildings of wood, n. 3720.

224. I have also discoursed with a certain preacher concerning the holy principle in which they are who hear preachings in temples, and he said, that every one has a pious, devout, and holy principle according to his interiors which are of love and faith, since in love and faith is the essential holy principle, because the Divine of the Lord is therein, and that he had no conception of external holiness separate from love and faith: and when he thought of external holiness so separated, he said that possibly it might be something which makes a pretence of holiness in outward appearance, or something acquired by art, or something hypocritical; and that some spurious fire, kindled by the love of self and of the world, might give birth and form to such holiness.

225. All the preachers are from the Lord's spiritual kingdom, and none from the celestial kingdom: the reason why they are from the spiritual kingdom is, because in that kingdom the inhabitants are in truths grounded in good, and all preaching is from truths; the reason why there are none from the celestial kingdom is, because the inhabitants of that kingdom are in the good of love, and from that good they see and perceive truths, but they do not discourse about them. Although the angels, who are in the celestial kingdom, perceive and see truths, still there are preachings there, inasmuch as by preaching they are enlightened in the truths with which they were acquainted, and are perfected by several others with which they were not before acquainted; as soon as they hear them, they acknowledge them, and so perceive them, and the truths which they perceive, they also love, and by living according to them, they incorporate them into their life, saying, that to live according to truths is to love the Lord.*

226. All preachers are appointed by the Lord, and hence they have the gift of preaching, nor is it allowed any one except them to teach in the temples. They are called preachers but not priests, and the reason why they are not called priests is, because the priesthood of heaven is the celestial kingdom: for priesthood signifies the good of love to the Lord, in which all in that kingdom are: but the royalty of heaven is the spiritual kingdom, for royalty signifies truth derived from good, in which all in that kingdom are, [see above, n. 24].†

* That to love the Lord and our neighbour is to live according to the Lord's precepts, n. 10143, 10153, 10310, 10578, 10645, 10648.

† That priests represent the Lord as to divine good, kings as to divine truth,

227. The doctrines according to which preaching is performed, have all of them respect to life as an end, and none to faith without life: the doctrine of the inmost heaven is fuller of wisdom than the doctrine of the middle heaven, and this latter is fuller of intelligence than the doctrine of the ultimate heaven; for doctrines are so adapted as to be adequate to the perception of the angels in each heaven. The essential of all doctrines is, to acknowledge the Divine Human of the Lord.

Concerning the Power of the Angels of Heaven.

228. That the angels have power, cannot be apprehended by those who know nothing of the spiritual world, and of its influx into the natural world; for they think that the angels cannot have power, because they are spiritual, and of so pure and unsubstantial a nature that they cannot even be seen by the eye. But they who look more interiorly into the causes of things, are of a different sentiment, for they know that all the power which appertains to man is from his understanding and will, since without those faculties he cannot move a particle of his body, understanding and will being his spiritual man: this spiritual man acts upon the body and its members at his pleasure, for what he thinks, that the mouth and tongue speak, and what he wills, this the body acts; at his disposal also are all the bodily powers: and the will and understanding of man are ruled of the Lord by angels and spirits, and this being the case with will and understanding, it is also the case with all things of the body, since these latter are derived from the former; and, if you are willing to believe it, man cannot even stir a step without the influx of heaven. That this is the case, has been proved to me by much experience, it having been granted to the angels to move my steps, my actions, my tongue, and speech, at their will, and this by influx into my will and thought, confirming me by experience in the conviction that of myself I could do nothing. They

n. 2015, 6148. That hence a priest, in the Word, signifies those who are principled in the good of love to the Lord, thus the priesthood signifies that good, n. 9806, 9809. That a king, in the Word, signifies those who are in divine truth, thus what is kingly [royalty] signifies truth derived from good, n. 1672, 2015, 2069, 4575, 4581, 4966, 5044.

said afterwards, that every man is so ruled, and that he may know this from the doctrine of the church and from the Word, inasmuch as he prays to God to send His angels to lead him, direct his steps, teach him, and inspire him as to what he shall think and what he shall speak, not to mention other cases; still, when he thinks by himself, separate from doctrine, he says and believes otherwise. These observations are made to the intent that it may be known what power the angels exercise with man.

229. But the power of the angels in the spiritual world is so great, that if I should adduce all the things in evidence concerning it which have been seen by me, they would exceed belief: if any thing in that world makes resistance, which is necessary to be removed because it is contrary to divine order, they cast it down and overturn it by a mere exertion of the will and a look; thus I have seen mountains, which were taken possession of by the wicked, cast down and overthrown, sometimes shaken at all points, as is the case in earthquakes; rocks also opened in the midst even to the deep, and the wicked who were upon them swallowed up: I have seen also some hundred thousands of evil spirits dispersed and cast into hell by them: multitude is of no avail against them, nor arts, cunning, and confederacies, for they see all things, and in a moment dash them in pieces: but more may be seen on this subject in the relation concerning *the Destruction of Babylon*. Such is the power which they exercise in the spiritual world; and that they have also similar power in the natural world, when it is granted them to exercise it, is manifest from the Word, as where it is written that they brought destruction on whole armies; that they induced a pestilence of which seventy thousand men died, on which occasion it is thus written: "*The angel stretched out his hand against Jerusalem to destroy it, but Jehovah repented of the evil and said to the angel who destroyed the people, it is enough, withhold now thy hand: and David saw the angel who smote the people*," 2 Samuel, xxiv. 15, 16, 17: not to mention other passages. Inasmuch as the angels have such power, therefore they are called powers; as in David: "*Bless Jehovah ye angels most powerful in strength*," Psalm ciii. 20.

230. It is however to be noted, that the angels have no power at all from themselves, but that all the power they have is from the Lord; and that they are so far powers, as they acknowledge this:

whosoever of them believes that he has power from himself, becomes instantly so weak, that he cannot even resist a single evil spirit; and this is the reason why the angels attribute no merit at all to themselves, and hold in aversion all praise and glory for any thing which they do, ascribing it all to the Lord.

231. It is the divine truth proceeding from the Lord which has all power in the heavens, for the Lord in heaven is divine truth united to divine good, [see n. 126 to 140], and so far as the angels are receptions of it so far they are powers.* Every one also is his own truth and his own good, because every one is of a quality according to his understanding and will, and understanding is of truth, because the all of it is from truths, and will is of good, because the all of it is from goods; for whatsoever any one understands, this he calls truth, and whatsoever he wills, this he calls good; hence it is that every one is his own truth and his own good:† in proportion therefore as an angel is truth from the Divine, and good from the same source, in the same proportion he is a power, because in the same proportion the Lord is with him: and since no one is in good and truth exactly similar or the same with that of another, (for in heaven as in the world there is perpetual variety, n. 20,) therefore one angel is not in similar power with another. They are in the greatest power, who constitute the arms in the grand man or heaven, by reason that they who are in that province are in truths more than others, and into their truths there is an influx of good from the universal heaven; the power also of the whole man transfers itself into the arms, and by the arms the whole body exercises its forces: hence it is that by arms and hands, in the Word, is signified power.‡ In heaven occasionally there ap-

* That the angels are called powers, and that they are powers, by virtue of the reception of divine truth from the Lord, n. 9639. That angels are recipients of divine truth from the Lord, and that on this account they are called gods in the Word throughout, n. 4295, 4402, 8301, 9398.

† That a man and an angel is his own good and his own truth, thus his own love and his own faith, n. 10298, 10367. That he is his own understanding and his own will, since the all of life is thence derived, the life of good being of the will, and the life of truth being of the understanding, n. 10076, 10177, 10264, 10284.

‡ Concerning the correspondence of the hands, the arms and shoulders, with the grand man or heaven, n. 4931 to 4937. That by arms and hands, in the Word, is signified power, n. 878, 3091, 4931, 4932, 6947, 10017.

pears a naked arm thence proceeding, which is of so great power, as to be able to break in pieces every thing it meets with, even if it was a rock upon earth: on a time also it was directed towards me, and I perceived that it was able to crush my bones to powder.

232. That the divine truth which proceeds from the Lord has all power, and that the angels have power in proportion as they are receptions of divine truth from the Lord, may be seen above, n. 137.: but the angels are receptions of divine truth only so far as they are receptions of divine good, for truths have all power from good, and none without good; and likewise good has all power by truths and none without truths; power exists from the conjunction of both: the case is the same with faith and love, for whether we speak of truth or faith it is the same thing, since the all of faith is truth; also whether we speak of good or of love it is the same thing, since the all of love is good.* How great power the angels have by truths derived from good, was made evident also from this circumstance, that an evil spirit, when only looked at by the angels, falls into a swoon, and does not appear as a man, and this until the angel turns away his eyes: the reason why such an effect is produced by the look of the angels, is, because their sight is from the light of heaven, and the light of heaven is divine truth, see above, n. 126 to 132: eyes also correspond to truths derived from good.†

233. Inasmuch as truths derived from good have all power, therefore no power at all appertains to falses derived from evil.‡ All in hell are in falses derived from evil, wherefore they have no power against truth and good. But what is the nature of their power amongst themselves, and what the power of evil spirits is before they are cast into hell, will be shown in the following pages.

* That all power in the heavens is of truth derived from good, thus of faith grounded in love, n. 3091, 3563, 6413, 8304, 9643, 10019, 10182. That all power is from the Lord, because from Him is all truth which is of faith, and good which is of love, n. 9327, 9410. That this power is meant by the keys given to Peter, n. 6344. That it is the divine truth proceeding from the Lord which hath all power, n. 6948, 8200. That this power of the Lord is what is understood by sitting at the right hand of Jehovah, n. 3387, 4592, 4933, 7518, 7673,8281, 9133. That the right hand denotes power, n. 10019.

† That the eyes correspond to truths derived from good, n. 4403 to 4421, 4523 to 4534, 6923.

‡ That falses derived from evil have no power, because truth derived from good hath all power, n. 6784, 10481.

Concerning the Speech of the Angels.

234. The angels discourse one amongst another altogether as men in the world, and likewise on various subjects, as on domestic affairs, on the affairs of civil society, on the affairs of moral life, and on the affairs of spiritual life; nor is there any difference betwixt them and men in this case, except that they discourse one amongst another more intelligently than men, because from more interior thought. It has been granted me often to be in their company, and to converse with them as a friend with a friend, and sometimes as an unknown person with an unknown person, and on such occasions, inasmuch as I was in a similar state with them, I knew no otherwise than that I was conversing with men on earth.

235. Angelic speech, like human speech, is distinguished into expressions, and is also alike sonorous in its utterance, and sonorous in the ear of the person spoken to; for angels, like men, have a mouth, a tongue and ears; and they have likewise an atmosphere, in which the sound of their speech is articulated, but it is a spiritual atmosphere, which is accommodated to the angels who are spiritual; the angels also respire in their atmosphere, and utter words by means of respiration, as men do in their atmosphere.*

236. All in the universal heaven have one language, and all understand each other, from whatsoever society they are, whether near or distant. Language is not learned there, but is implanted in every one, for it flows from their very affection and thought: the sound of speech corresponds to their affections and the articulations of sound, which are expressions, correspond to the ideas of thought which are derived from affection; and since language corresponds to those, it likewise is spiritual, for it is affection sounding and thought speaking. Every attentive observer may know, that all thought is from affection which is of love, and that the ideas of thought are various forms into which the general affection is distributed, for no thought and idea at all is given without affection, their soul and life being from that source: it is owing to this cir-

* That in the heavens there is respiration, but of an inferior kind, n. 3884, 3885: from experience, n. 3884, 3885, 3891, 3893. That respirations are dissimilar there, and various, according to their states, n. 1119, 3886, 3887, 3889, 3892, 3893. That the wicked cannot respire at all in heaven, and that if they come thither, they are suffocated, n. 3893.

cumstance, that angels know the quality of another, merely from his speech, from the sound what is the quality of his affection, and from the articulations of sound, or the expressions, what is the quality of his mind: the wiser angels know from one series of a discourse, what is the quality of the ruling affection, for they attend principally to that affection. That affections are various with every one, is a known thing, one affection prevailing in a state of gladness, another in a state of grief, another in a state of mildness and mercy, another in a state of sincerity and truth, another in a state of love and charity, another in a state of zeal, or in anger, another in a state of simulation and deceit, another in the quest of honour and of glory, and so forth; but the ruling affection or love is in them all; wherefore the wiser angels, inasmuch as they perceive this, discover from the speech all the state of another: that this is the case, has been given me to know from much experience. I have heard angels discovering the life of another merely from hearing him, and have been also told by them that they know all things of another's life from some ideas of his thought, because they thence know his ruling love in which are all things in their order, and that the man's book of life is nothing else.

237. Angelic language has nothing in common with human languages, except in regard to some expressions, which derive their tone from a certain affection, yet not with the expressions, themselves, but with their tone, on which subject something will be said in what follows. That angelic language has not any thing in common with human languages, is evident from this consideration, that it is impossible for the angels to utter one expression of human language, and that when they have attempted it, they were not able; for they cannot utter any thing but what is in complete agreement with affection, since what is not in agreement is repugnant to their very life, inasmuch as life is of affection, and their speech is derived from it. I have been told that the first language of men on our earth was in agreement with it, because they had it from heaven, and that the Hebrew language agrees with it in some things.

238. Inasmuch as the speech of angels corresponds to their affection which is of love, and the love of heaven is love to the Lord and love towards the neighbour, [see above, n. 13 to 19], it is evident how elegant and delightful their discourse is, since it affects

not only the ears, but also the interiors of the minds of those who hear. There was a certain hard-hearted spirit, with whom an angel discoursed, and who, from his discourse, was at length so affected, that he shed tears, saying, that he could not resist it, because it was love speaking, and that he never wept before.

239. The discourse of the angels is likewise full of wisdom, inasmuch as it proceeds from their interior thought, and their interior thought is wisdom, as their interior affection is love; love and wisdom thus conjoin themselves in their discourse, and hence it is so full of wisdom, that they can express by one word what man cannot express by a thousand words, and likewise the ideas of their thought comprehend such things as man cannot conceive, still less utter: hence it is that the things which have been heard and seen in heaven are said to be ineffable, and such as ear hath not heard nor eye seen. That this is the case, it has also been granted me to know by experience; I have occasionally been let into the state in which the angels are, and in that state I have discoursed with them, and on such occasions have understood all things which they said, but when I was let back into my former state, and thus into the natural thought proper to man, and was desirous to recollect what I had heard, I was not able, for there were a thousand things which were not adequate to the ideas of natural thought, thus were not expressible, except only by variegations of heavenly light, and thus in no degree by human expressions. The ideas of the thought of angels, from which their expressions are derived, are likewise modifications of the light of heaven, and the affections, from which the tone of the expressions is derived, are variegations of the heat of heaven, inasmuch as the light of heaven is divine truth or wisdom, and the heat of heaven is divine good or love, [see above, n. 126 to 140], and the angels derive affection from the divine love, and thought from the divine wisdom.*

240. Inasmuch as the speech of the angels proceeds immediately from their affection, for as was said above, n. 236, the ideas of thought are various forms into which the general affection is distributed, therefore the angels are able to express in a minute what man cannot express in half an hour, and are able likewise, by some expressions, to present what would require several pages to convey

* That the ideas of the angels, from which they speak, are effected by wonderful variegations of the light of heaven, n. 1646, 3343, 3693.

in writing: this also has been evidenced to me by much experience.* The ideas of the thought of angels, and the expressions of their speech, thus make one, like the efficient cause and its effect, for in the expressions is presented in effect what in the ideas of thought is as a cause; hence it is that every expression comprehends in it so many things. Singular things of the thought, and hence singular things of the speech of the angels, appear also, when they are presented to view, like a thin wave, or circumfluent atmosphere, in which are things innumerable in their order, which are derived from their wisdom, and which enter another's thought and affect him. The ideas of the thought of every one, as well angel as man, are presented visible in the light of heaven, when it pleases the Lord.†

241. The angels who are of the Lord's celestial kingdom, discourse in like manner as the angels who are of the Lord's spiritual kingdom, but the celestial angels discourse from more interior thought than the spiritual angels; and whereas the celestial angels are in the good of love to the Lord, they speak from wisdom, and the spiritual angels, inasmuch as they are in the good of charity towards their neighbour, which in its essence is truth, [n. 215], speak from intelligence, for wisdom is from good and intelligence is from truth. Hence the speech of the celestial angels is like a gentle stream, soft and as it were continuous, but the speech of the spiritual angels is a little vibratory and discrete: the speech of the celestial angels has in its tone much of the vowels *u* and *o*, whereas the speech of the spiritual angels has in its tone much of the vowels *e* and *i*; for vowels are to express sound [or tone], and in sound or tone there is affection, for, as was said above, n. 236, the sound

* That the angels can express by their speech in a moment more than man can express by his in half an hour, and that they can also express such things as do not fall into the expressions of human speech, n. 1641, 1642, 1643, 1645, 4609, 7089.

† That there are innumerable things contained in one idea of thought, n. 1008, 1869, 4946, 6613, 6614, 6615, 6617, 6618. That the ideas of the thought of man are opened in the other life, and presented visible by a living image as to their quality, n. 1869, 3310, 5510. What is the quality of their appearance, n. 6201, 8885. That the ideas of the angels of the inmost heaven appear like flaming light, n. 6615. That the ideas of the angels of the ultimate heaven appear like thin bright clouds, n. 6614. The idea of an angel seen, from which issued radiation to the Lord, n. 6620. That the ideas of thought extend themselves at large into angelic societies round about, n. 6598 to 6613

[or tone] of the speech of the angels corresponds to affection, and the articulations of sound, which are expressions, corresponds to the ideas of thought derived from affection. Inasmuch as vowels do not belong to language, but to the elevations of its expressions by sound to various affections according to the state of every one, therefore in the Hebrew language the vowels are not expressed, and are likewise variously pronounced; hence the angels know the quality of man as to his affection and love. The speech of the celestial angels is also without hard consonants, and seldom slides from consonant to consonant without the interposition of a word which begins with a vowel; hence it is that, in the Word, the little expression *and* so often occurs, as may be manifest to those who read the Word in the Hebrew language, in which that little expression is soft, and both begins and ends with the sound of a vowel: from the expressions in the Word also in that language, it may in some measure be known whether they belong to the celestial class or to the spiritual class, thus whether they involve good or truth, those which involve good partaking much of the *u* and *o*, and likewise something of the *a*, but those which involve truth partaking of the *e* and *i*. Inasmuch as affections principally express themselves by sounds, therefore also, when great subjects are treated of, as heaven and God, those expressions are preferred, in human discourse, which contain the vowels *u* and *o;* musical sounds also have an elevation to the same vowels when similar things are expressed; but it is otherwise when the subjects treated are not of importance: hence it is that the art of music is skilful in expressing various kinds of affections.

242. In angelic speech there is a certain concord [*concentus*], which cannot be described :* this concord arises from this circumstance, that the thoughts and affections, which give birth to the speech, pour themselves forth and diffuse themselves according to the form of heaven, and it is the form of heaven according to which all are consociated, and according to which is all communication: that the angels are consociated according to the form of heaven, and that their thoughts and affections flow accordingly, may be seen above, n. 200 to 212.

* That in angelic speech there is concord with harmonious cadence, n. 1648, 1649, 7191.

243. A speech similar to what prevails in the spiritual world is implanted in every man, but in his interior intellectual part; yet since that speech with man does not fall into expressions analogous to affection, as with the angels, man knows not that he is in it; it is nevertheless from this ground that man, when he comes into the other life, comes into the use of the same speech with the spirits and angels there, and thus knows how to discourse without instruction.* But more on this subject below.

244. All in heaven have one speech, as was said above, but it varies in this respect, that the speech of the wise is more interior, and fuller of the variations of affections and of the ideas of thoughts; the speech of the less wise is more exterior, and has not such a fulness; and the speech of the simple is still more exterior, and hence consists of expressions, from which the sense is to be extracted in the same manner as when men discourse with each other. There is also a method of discoursing by the face, closing in somewhat sonorous modified by ideas: there is also a method of discoursing in which representatives of heaven are mixed with ideas, and from the ideas descend to the sight: there is also a method of discoursing by gestures corresponding to the affections, and representing things similar to what are represented by words; there is a method of discoursing by the general things of affections and by the general things of thoughts: there is also a method of discoursing resembling thunder; not to mention other kinds.

245. The speech of evil and infernal spirits is in like manner spiritual, because derived from affections, but from evil affections, and the filthy ideas thence resulting, which the angels hold altogether in aversion; the discourses in hell are thus opposite to the discourses in heaven, wherefore the wicked cannot endure angelic discourse, and the angels cannot endure infernal discourse: infernal discourse is to the angels as a stinking odour which strikes the nostrils. The speech of hypocrites, or of those who can assume the character of angels of light, is, as to the expressions, similar to the speech of angels, but as to affections and consequent ideas

* That there is spiritual or angelic speech appertaining to man, although he is ignorant of it, n. 4014. That the ideas of the internal man are spiritual, but that man, during his life in the world, perceives them naturally, because he then thinks in the natural principle, n. 10236, 10246, 10550. That man after death comes into his interior ideas, n. 3226, 3342, 3343, 10568, 10604. That those ideas then form his speech, n. 2470, 2478, 2479.

of thought it is altogether opposite, wherefore their speech, when its interior quality is perceived, as is done by the wise angels, is heard as the gnashing of teeth, and strikes with horror.

Concerning the Speech of Angels with Man.

246. The angels who speak with man, do not speak in their own language, but in the man's language, and likewise in other languages with which the man is acquainted, but not in languages unknown to the man: the reason is, because angels, when they speak with man, turn and conjoin themselves to him, and the conjunction of an angel with man produces this effect that each is in similar thought; and since the thought of man coheres with his memory, and speech flows from that source, therefore each is in the same language: moreover an angel or spirit, when he comes to man, and by turning to him is conjoined to him, comes into all his memory, insomuch that he is almost led to suppose, that he knows from himself what the man knows, thus also his languages. I have discoursed with the angels on this subject and have told them, that possibly they conjectured that they spoke with me in my mother tongue, because it is so perceived, when yet they were not the persons who spoke, but myself, and that this may be manifest from this consideration, that angels are not able to utter a single expression of human language, [n. 237]; and, besides, human language is natural, and they are spiritual, and spiritual beings cannot utter any thing naturally: to these observations they replied, that they were aware that their conjunction with the man with whom they speak, is with his spiritual thought, but whereas that thought flows-in into his natural thought, and this latter coheres with his memory, that on this account the language of the man appears to them as their own, in like manner all his science, and that the reason why this effect has place is, because it pleased the Lord that such conjunction, and as it were insertion of heaven with man, should take place; but that the state of man at this day is so altered, that he cannot any longer have such conjunction with the angels, but with spirits who are not in heaven. I have also discoursed with spirits on the same subject, but they were not willing to believe that it is the man who speaks, but that they speak in

man, also that man does not know what he knows, but themselves, and thus that all things with which man is acquainted are from them: I was desirous by several arguments to convince them that this is not the case, but in vain. Who are to be understood by spirits, and who by angels, will be shown in the following pages, when we come to treat of the world of spirits.

247. Another reason why angels and spirits conjoin themselves so closely with man as not to know but that the things appertaining to man are their own, is, because such is the conjunction between the spiritual and the natural world with man, that they are as it were one: but whereas man separated himself from heaven, it was provided by the Lord, that with every man there should be attendant angels and spirits, and that man should be ruled by them from the Lord, for which reason the conjunction is so close. It would have been otherwise if man had not separated himself, for in such case he might have been governed by a general influx out of heaven from the Lord without spirits and angels adjoined to him. But this subject will be specifically treated of in what follows, when we come to treat of the conjunction of heaven with man.

248. The speech of an angel or of a spirit with man is heard as sonorously as the speech of man with man; nevertheless it is not heard by others who stand near, but by the man himself alone: the reason is, because the speech of an angel or of a spirit flows-in first into the man's thought, and by an internal way into his organ of hearing, and thus actuates it from within; whereas the speech of man with man flows-in first into the air, and by an external way into his organ of hearing, which it actuates from without; hence it is evident that the speech of an angel and of a spirit with man is heard in man, and, since it equally effects the organs of hearing, that it is also equally sonorous. That the speech of an angel and of a spirit flows down even into the ear from within, was evident to me from this circumstance, that it also flows-in into the tongue, and excites in it a slight vibration, but not with any motion, as when the sound of speech is articulated by it into expressions by the man himself.

249. But to speak with spirits at this day is rarely granted, because it is dangerous,* for on such occasions spirits know that they

* That man is able to discourse with spirits and angels, and that the ancients frequently so discoursed, n. 67, 68, 69, 784, 1634, 1636, 7802. That in some

are with man, which otherwise they do not know, and evil spirits are of such a quality, that they regard man with deadly hatred, and desire nothing more than to destroy him both as to soul and body, which is also effected with those who have indulged much in phantasies, so as to remove from themselves the delights suitable to the natural man. Some also, who lead a solitary life, occasionally hear spirits speaking with them, and without danger: but the spirits with them are at intervals removed by the Lord, lest they should know that they are with man; for the generality of spirits do not know that there is any other world than that in which they dwell, thus likewise they are ignorant that there are men in another place; wherefore it is not allowed man to speak in turn with them, for in such case they would know it. They who think much on religious subjects, and are so intent upon them as to see them as it were inwardly in themselves, begin also to hear spirits speaking with them; for the things of religion, whatsoever they are, when man is intent upon them so as not to interrupt his thoughts with various occupations which are of use in the world, enter interiorly, and there stop, and occupy the whole spirit of the man, and penetrate into the spiritual world, and move the spirits who dwell there; but such persons are visionaries and enthusiasts, and believe every spirit whom they hear to be the Holy Spirit, when yet they are enthusiastic spirits. Such spirits see falses as truths, and because they see them, they persuade themselves that they are truths, and likewise persuade those with whom they flow-in; and whereas those spirits began also to press the persuasion of evils, and were also obeyed, therefore by degrees they were removed: enthusiastic spirits are distinguished from other spirits by this, that they believe themselves to be the Holy Spirit, and that the things which they say are divine: those spirits do not hurt man, because man honours them with divine worship. I have also occasionally discoursed with them, and on such occasions were discovered the wicked devices which they infused into their worshippers: they dwell together to the left in a desert place.

250. But to discourse with the angels of heaven is granted only

earths angels and spirits appear in a human form, and speak with the inhabitants, n. 10751, 10752. But that in this earth at this day it is dangerous to discourse with spirits, unless man be principled in a true faith, and be led by the Lord, n 784, 9438, 10751.

to those who are in truths derived from good, especially who are in the acknowledgment of the Lord, and of the Divine in his Human, because this is the truth in which the heavens are; for, as was said above, the Lord is the God of heaven, n. 2 to 6: the Divine of the Lord makes heaven, n. 7 to 12: the Divine of the Lord in heaven is love to Him and charity towards the neighbour derived from Him, n. 13 to 19: the universal heaven in one complex resembles one man, in like manner every society of heaven, and every angel is in a perfect human form, and this from the Divine Human of the Lord, n. 59 to 86: from which considerations it is evident, that to discourse with the angels of heaven is not granted to any but those whose interiors are opened by divine truths even to the Lord, for the Lord flows-in into those truths with man, and consequently heaven flows-in also. The reason why divine truths open the interiors of man, is, because man was so created, that as to the internal man he may be an image of heaven, and as to the external may be an image of the world (n. 57), and the internal man is not opened except by the divine truth proceeding from the Lord, inasmuch as that is the light of heaven and the life of heaven, [n. 126 to 140].

251. The influx of the Lord Himself with man is into his forehead, and thence into the whole face, since the forehead of man corresponds to love, and the face corresponds to all his interiors.* The influx of the spiritual angels with man is into his head in every direction, from the forehead and temples to every part under which is the cerebrum, because that region of the head corresponds to intelligence: but the influx of the celestial angels is into that part of the head beneath which is the cerebellum, and which is called the occiput, from the ears in all directions even to the back of the neck, for that region corresponds to wisdom. All speech of the angels with man enters by those ways into his thoughts: hence it has been apperceived by me what angels they were who have discoursed with me.

252. They who discourse with the angels of heaven, see also

* That the forehead corresponds to celestial love, and thence, in the Word, signifies that love, n. 9936. That the face corresponds to the interiors of man, which are of the thought and affection, n. 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306. That the face also is formed to correspondence of the interiors, n. 4791 to 4805, 5695. That hence the face, in the Word, signifies the interiors, n. 1999, 2434, 3527, 4066, 4796.

those things which are in heaven, because they see from the light of heaven, in which their interiors are; the angels also see by [or through] them those things which are on the earth;* for with them heaven is conjoined to the world, and the world is conjoined to heaven, since, as was said above, n. 246, when the angels turn themselves to man, they conjoin themselves to him in such a manner, that they know no other but that the things appertaining to man are their own, not only those things which belong to his speech, but also those which belong to the sight and hearing; man also, in his turn, knows no other than that the things which flow-in through the angels are his. In such conjunction with the angels of heaven were the most ancient people on this earth, whose times therefore were called the golden age; these, inasmuch as they acknowledged the Divine under a human form, thus acknowledged the Lord, discoursed with the angels of heaven as with their intimates, and the angels of heaven discoursed in their turn with them as with their intimates, and in them heaven and the world made one. But man, after those times, successively removed himself from heaven, by loving himself more than the Lord, and the world more than heaven, in consequence of which he began to be sensible of the delights of self-love and the love of the world separate from the delights of heaven, and at length to such a degree, that he became ignorant of any other delight: on this occasion the interiors were closed, which had been open into heaven, and the exteriors were opened to the world; and when this is the case, man is in light as to all things relating to the world, and in thick darkness as to all things relating to heaven.

253. After those times it rarely happened that any one discoursed with the angels of heaven, yet some did discourse with spirits who are not in heaven; for the interiors and exteriors of man are such, that they are either turned to the Lord, as to their common centre, [n. 124], or to self, thus backwards from the Lord; those which are turned to the Lord, are also turned to heaven, but those which are turned to self, are also turned to the world: and those which are turned in that direction, can with difficulty be elevated; nevertheless they are elevated by the Lord as far as possible, by the conversion of the love, and this is effected by truths from the Word.

* That spirits can see nothing by [or through] man which is in this solar world but that they have seen through my eyes, tho reason, n. 1880.

254. I have been informed in what manner the Lord spake with the prophets, by [or through] whom the Word was communicated; He did not speak with them as with the ancients by an influx into their interiors, but by spirits who were sent to them, whom the Lord filled with His aspect, and thus inspired words which they dictated to the prophets, so that it was not influx but dictation: and whereas the words came forth immediately from the Lord, therefore each of them was filled with the Divine, and contains in it an internal sense, which is such, that the angels in heaven perceive them in a celestial and spiritual sense, when men perceive them in a natural sense: thus the Lord has conjoined heaven and the world by the Word. In what manner spirits are filled with the Divine from the Lord by aspect, has also been shown me: the spirit filled with the Divine from the Lord knows no other than that he is the Lord, and that the Divine is what speaks, and this even until he has delivered his speech; afterwards he apperceives and acknowledges that he is a spirit, and that he did not speak from himself but from the Lord. Since such was the state of the spirits who spake with the prophets, therefore also it is said by them, that Jehovah spake, the spirits themselves calling themselves Jehovah, as may be manifest, not only from the prophetical, but also from the historical parts of the Word.

255. To the intent that it may be known what is the nature and quality of the conjunction of angels and spirits with man, it is allowed to relate some things worthy of notice, as tending to illustrate and confirm the subject. When angels and spirits turn themselves to man, on such occasions they know no other than that the language of man is theirs, and that they have no other language; the reason is, because on such occasions they are in the man's language, and not in their own, which they do not even remember; but as soon as they turn themselves from man, they are then in their own angelic and spiritual language, nor do they know any thing of the language of man: the case was the same with myself, when I had been in company with the angels, and in a similar state with them, for on such occasions I also discoursed with them in their language, nor did I know any thing of my own, nor even remember it; but as soon as I was not in company with them, I was in my own language. It is also worthy of remark, that when angels and spirits turn themselves to man, they can discourse with him at any distance; they

have also discoursed with me, when they were afar off, as loudly as when they were near; but when they turn themselves from man, and speak one with another, nothing at all is heard by man, though they are even close at his ear: hence it was made evident, that all conjunction in the spiritual world is according to conversion. It deserves further to be remarked, that several can discourse together with man, and man with them, for they send some spirit from themselves to the man with whom they are desirous to converse, and the emissary spirit turns himself to him, and the rest of them turn to their emissary, and thus concentrate their thoughts, which the spirit utters; the spirit, in such case, knows no other than that he speaks from himself, and they know no other than that they speak from themselves: thus the conjunction of several with one is effected also by conversion.* But concerning these emissary spirits, who are also called subjects, and concerning communication by them, more will be said in the following pages.

256. It is not allowed any angel and spirit to speak with man from his own memory, but from the man's memory; for angels and spirits have memory alike with men: if a spirit were to discourse with man from his own memory, in such case the man would know no other than that the spirit's thoughts on the occasion were his own, when yet they belong to the spirit and it would be like the recollection of a thing which yet the man never heard of or saw. That this is the case, it has been given me to know from experience. Hence some of the ancients had an opinion, that after some thousands of years they should return into their former life, and into all its operations, and likewise that they had so returned, which they concluded from this circumstance, that occasionally there had occurred to them as it were a recollection of things which yet they never either saw or heard; which came to pass in consequence of spirits flowing-in from their own memory into their ideas of thought.

257. There are also spirits, who are called natural and corporeal spirits, who, when they come to man, do not conjoin themselves with his thought like other spirits, but enter into his body, and oc-

* That the spirits sent from societies of spirits to other societies are called subjects, n. 4403, 5856. That communications in the spiritual world are effected by such emissary spirits, n. 4403, 5846, 5983. That a spirit, when he is sent out and serves for a subject, doth not think from himself, but from those by whom he was sent out, n. 5985, 5986, 5987.

cupy all his senses, and speak through his mouth, and act by his members, on which occasions they know no other than that all things appertaining to the man are theirs. These are the spirits who obsess man; but they were cast into hell by the Lord, and were thus altogether removed, so that there are no such obsessions at this day.*

Concerning Writings in Heaven.

258. Inasmuch as the angels have speech, and their speech is a speech of vocal expressions, therefore they have also writings, and by writings they express their meaning alike as by speech: occasionally papers have been sent to me, marked distinctly with writing, altogether like manuscripts, and also like print in the world; I could also read them in like manner, but it was not allowed to comprehend them fully; the reason was, because it is not agreeable to divine order to be instructed from heaven by writings, but by the Word, since by the Word alone is effected communication and conjunction of heaven with the world, thus of the Lord with man. That papers written in heaven appeared also to the prophets, is manifest from Ezekiel: "*When I looked, behold a hand put forth by a spirit to me, and in it a roll of a book, which he unfolded in my sight; it was written on the front and on the back.*" chap. ii. 9, 10; and in the Revelation: "*I saw at the right hand of Him who sat on the throne, a book written within and on the back, sealed with seven seals.*" chap. v. 1.

259. That there should be writings in heaven was provided of the Lord for the sake of the Word, for the Word in its essence is divine truth, from which both men and angels derive all heavenly wisdom, for it was dictated by the Lord, and what is dictated by the Lord

* That external obsessions, or those of the body, are not given at this day, as formerly, n. 1983. But that at this day internal obsessions are given, which are of the mind, more than formerly, n. 1983, 4793. That man is obsessed interiorly, when he has filthy and scandalous thoughts concerning God and his neighbour, and when he is withheld from publishing them by external bonds, which relate to the fear of the loss of reputation, of honour, of gain, to the dread of the law, and to the loss of life, n. 5990. Concerning diabolical spirits who chiefly obsess the interiors of man, n. 4793. Concerning diabolical spirits who are desirous to obsess the exteriors of man, that they are shut up in hell, n. 2752, 5990.

passes through all the heavens in order, and terminates with man; hence it is accommodated both to the wisdom in which the angels are and to the intelligence in which men are: it is owing to this circumstance that the angels also have the Word, and that they read it as men on earth do; from the Word also they derive their doctrinals, and from it they preach, [n. 221]: the Word is the same, but its natural sense, which is the sense of the letter with us, is not in heaven, yet the spiritual sense is there, which is its internal sense: what is the nature and quality of this latter sense, may be seen in the small treatise concerning the White Horse spoken of in the Revelation.

260. On a time also a little paper was sent to me from heaven, containing only some expressions written in Hebrew letters, and I was told that every letter involved arcana of wisdom, and that those arcana were contained in the inflexions and curvatures of the letters, and thence likewise in the sounds: hence it was made evident to me what is signified by these words of the Lord: "*Verily I say unto you, until heaven and earth pass away, one iota or one little horn shall not pass away from the law,*" Matt. v. 18. That the Word is divine as to every tittle of it, is also known in the church; but where its divinity lies concealed in every tittle, has not as yet been known, wherefore it shall be mentioned. Writing in the inmost heaven consists of various inflected and circumflected forms, and the inflexions and circumflexions are according to the form of heaven; by them the angels express the arcana of their wisdom, and likewise many things which cannot be uttered by words; and what is wonderful, the angels are skilled in such writing without being taught it, having it implanted in them like their speech, concerning which see n. 236; wherefore this writing is heavenly writing: the reason why it is implanted is, because all extension of the thoughts and affections, and thence all communication of the intelligence and wisdom of the angels, proceeds according to the form of heaven, [n. 201]; hence it is that their writing flows into that form. I have been told that the most antient people on this earth, before letters were invented, had also such writing; and that it was transferred into the letters of the Hebrew language, which letters in antient times were all inflected, and not one of them, as at this day, terminated as lines: hence it is that, in the Word, things divine and the arcana of heaven are contained even in its iotas, apexes, and little horns.

261. This writing, which is effected by types of a celestial form, is in use in the inmost heaven, where the inhabitants excel all others in wisdom; affections are what are expressed by them, from which the thoughts flow and follow in order, according to the subject treated of; hence it is that those writings involve arcana which are inexhaustible by thought; these writings it has also been granted me to see. But in the inferior heavens there are no such writings, the writings in these heavens being like to writings in the world, with similar letters, but still not intelligible to man, because they are in angelic language, which is of such a nature as to have nothing in common with human languages, [n. 237]; for by vowels they express affections, by consonants the ideas of thought derived from affections, and by expressions thence formed the sense or meaning of a thing, [see above, n. 234, 241]. This writing also involves in a few expressions more things than man can describe by some pages: these writings have also been seen by me. In the inferior heavens they have the Word written in this manner, and in the inmost heaven by celestial forms.

262. It is worthy of remark that writings in the heavens flow naturally from the very thoughts themselves of the angels, and this so easily, that it is as if thought put itself forth, neither does the hand hesitate in the choice of any expression, because expressions, both those which they utter and those which they write, correspond to the ideas of their thought, and all correspondence is natural and spontaneous. There are also given in the heavens writings without the aid of the hand, derived from mere correspondence of the thoughts; but these are not permanent.

263. I have also seen writings from heaven consisting of mere numbers put down in order and in a series, altogether as in writings consisting of letters and words, and I have been instructed that this writing is from the inmost heaven, and that their celestial writing, treated of above, n. 260, 261, is presented in numbers before the angels of an inferior heaven, when the thought in which it originates flows down; and that this numerical writing in like manner involves arcana, some of which cannot be comprehended by thought nor expressed by words: for all numbers correspond, and have a signification according to correspondence, in like manner as words,* yet with this difference, that numbers involve

* That all numbers, in the Word, signify things, n. 482, 487, 647, 648, 755,

things general, and words things singular ; and whereas one general thing involves innumerable singular things, it hence follows that numerical writing involves more arcana than literal writing. From these considerations it was made evident to me, that numbers, in the Word, as well as the expressions there used, signify things : what the simple numbers signify, as 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, and what the compound, as 20, 30, 50, 70, 100, 144, 1000, 10000, 12000, and several others, may be seen in the *Arcana Cœlestia*, where they are treated of. In the above writing in heaven is always prefixed the number, on which the following ones depend, as on their subject, for that number is as it were the index of the thing treated of, and from which the following numbers derive their specific determinations to that thing.

264. They who are not acquainted with the nature of heaven, and who are not disposed to entertain any other idea concerning heaven than of something purely atmospherical, in which the angels fly about as intellectual minds, without any sense of hearing and of seeing, are unable to conceive that they have speech and writing, since persons of such a character suppose the existence of every thing to consist in what is material, when nevertheless those things which are in heaven exist as really as those which are in the world, and the angelic inhabitants possess all things which are of use for life, and which are of use for wisdom.

Concerning the Wisdom of the Angels of Heaven.

265. What is the quality of the wisdom of the angels of heaven, it is difficult to comprehend, because it transcends human wisdom so far as to preclude all comparison, and what transcends appears to have no reality : some of the things, also, by which it is to be described, are unknown, and these, before they become known, are in the understanding as shadows, and thus also conceal the thing as to its proper quality in itself ; nevertheless they are such things

813, 1963, 1988, 2075, 2252, 3252, 4264, 4674, 6175, 9488, 9659, 10217, 10253. Shown from heaven, n. 4495, 5265. That numbers multiplied signify similar things with the simple numbers from which they result by multiplication, n. 5291, 5335, 5708, 7973. That the most ancient people had heavenly arcana in numbers, forming a kind of computation of things relating to the church, n. 575.

as may be known, and may, when they are known, be comprehended, provided only that the mind be delighted with them, for delight has light along with it, because it is grounded in love, and to those who love the things which relate to divine and heavenly wisdom, light shines from heaven, and gives illustration.

266. What the quality of the wisdom of angels is, may be concluded from this circumstance, that they are in the light of heaven, and the light of heaven in its essence is divine truth, or divine wisdom, and this light enlightens at the same time their internal sight, which is that of the mind, and their external sight, which is that of the eyes: that the light of heaven is divine truth, or divine wisdom, see above, n. 126 to 133. The angels also are in celestial heat, which in its essence is divine good, or divine love, from which they derive the affection and desire of growing wise: that the heat of heaven is divine good, or divine love, see above, n. 133 to 140. That the angels are in wisdom, so that they may be called wisdoms, may be concluded from this consideration, that all their thoughts and affections flow according to a heavenly form, which form is the form of divine wisdom, and that their interiors, which receive wisdom, are composed to that form: that the thoughts and affections of the angels flow according to the form of heaven, consequently also their intelligence and wisdom, see above, n. 201 to 212. That the angels have supereminent wisdom, may also be manifest from this consideration, that their speech is the speech of wisdom, for it flows immediately and spontaneously from thought, and this latter from affection, so that their speech is thought and affection in an external form; hence it is that nothing withdraws them from divine influx, and that nothing external, as is the case with man in his speech, infuses itself from other thoughts: that the speech of the angels is the speech of their thought and affection, see n. 234 to 245. Another circumstance also conspires to produce such wisdom of the angels, and that is, that all things which they see with their eyes, and perceive with their senses, are in agreement with their wisdom, inasmuch as they are correspondences, and hence the objects are forms representative of such things as relate to wisdom: that all things which appear in the heavens are correspondences with the interiors of the angels, and that they are representations of their wisdom, see above, n. 170 to 182. Besides, the thoughts of the angels are not bounded, and contract-

ed by ideas grounded in space and time, like human thought, for spaces and times are proper to nature, and the things proper to nature withdraw the mind from spiritual things, and take away extension from intellectual vision: that the ideas of the angels are without time and space, and thus unlimited more than human ideas, see above, n. 162 to 169, and 191 to 199. The thoughts of the angels are not led downwards to things terrestrial and material, nor are they interrupted by any cares respecting the necessaries of life, thus neither are they withdrawn by those things from the delights of wisdom, like the thoughts of men in the world; for all things come to them gratis from the Lord, they are clothed gratis, they are nourished gratis, they have habitations gratis, [n. 181, 190]; and moreover they are gifted with delights and pleasantnesses according to the reception of wisdom from the Lord. These observations are made to the intent that it may be known whence the angels have so great wisdom.*

267. The reason why the angels are capable of receiving so great wisdom, is, because their interiors are open, and wisdom, like every other perfection, increases towards the interiors, thus according to their opening.† There are three degrees of life, which corresponds to the three heavens, appertaining to every angel, [see n. 29 to 40]; they with whom the first degree is open, are in the first or ultimate heaven, they, with whom the second degree is open, are in the second or middle heaven, but they with whom the third degree is open, are in the third or inmost heaven; according to these degrees is the wisdom of the angels in the heavens; hence the wisdom of the angels of the inmost heaven immensely trans-

* Concerning the wisdom of the angels, that it is incomprehensible and ineffable, n. 2795, 2796, 2802, 3314, 3404, 3405, 9094, 9176.

† That so far as man is elevated from things external towards interior things, so far he comes into light, thus so far into intelligence, n. 6183, 6313. That there is an actual elevation, n. 7816, 10330. That elevation from things external to things interior is like elevation out of a mist into light, n. 4598. That exterior things are more remote from the Divine [Principle] in man, wherefore they are respectively obscure, n. 6451. And likewise respectively inordinate, n. 996, 3855. That interior things are more perfect, because nearer to the Divine [Being or Principle], n. 5146, 5147. That in what is internal there are a thousand and a thousand things which appear as one general thing in what is external, n. 5707. That hence thought and perception is clearer in proportion as it is interior, n. 5920.

cends the wisdom of the angels of the middle heaven, and the wisdom of these latter immensely transcends the wisdom of the angels of the ultimate heaven, [see above, n. 209, 210, and of what quality the degrees are, n. 38]. The reason why such discriminations exist is, because those things which are in a superior degree are singulars, and those things which are in an inferior degree are things general, and things general are the continents of things singular; things singular, in respect to things general, are as thousands or myriads to one, and so is the wisdom of the angels of a superior heaven to the wisdom of the angels of an inferior heaven. But still the wisdom of the latter, in like manner transcends the wisdom of man, for man is in a corporeal principle and its sensualities, and the corporeal sensualities of man are in the lowest degree: hence it is evident what kind of wisdom they possess, who think from things sensual, that is, who are called sensual men, viz. that they are not in any wisdom, but only in science:* it is otherwise with those men whose thoughts are elevated above the things of sense, and especially whose interiors are open even into the light of heaven.

268. How great the wisdom of the angels is, may be manifest from this consideration, that in the heavens there is a communication of all things, the intelligence and wisdom of one being communicated to another, heaven being a communion of all goods; the reason is, because heavenly love is such, that it wills that what is

* That the sensual principle is the ultimate of the life of man, adhering to, and inhering in, his corporeal principle, n. 5077, 5767, 9212, 9216, 9331, 9730. That he is called a sensual man who judges and concludes all things from the senses of the body, and who believes nothing but what he sees with his eyes and touches with his hands, n. 5094, 7693. That such a man thinks in externals, and not interiorly in himself, n. 5089, 5094, 6564, 7693. That his interiors are closed, so that he sees nothing therein of spiritual truth, n. 6564, 6844, 6845. In a word, that he is in gross natural lumen, and thus perceives nothing which is from the light of heaven, n. 6201, 6310, 6564, 6844, 6845, 6598, 6612, 6614, 6622, 6624. That interiorly he is in contrariety to those things which relate to heaven and the church, n. 6201, 6316, 6844, 6845, 6948, 6949. That the learned become of such a character, who have confirmed themselves against the truths of the church, n. 6316. That sensual men are cunning and malicious more than others, n. 7693, 10236. That they reason sharply and cunningly but from corporeal memory, in which they make all intelligence to consist, n. 195, 196, 5700, 10236. But that they reason from the fallacies of the senses, n. 5084, 6548, 6949, 7693.

its own should be another's, wherefore no one in heaven perceives his own good in himself as a good, unless it be also in another, whence likewise is derived the happiness of heaven: this quality the angels derive from the Lord, whose divine love is of such a nature. That there is such communication in the heavens has been also given me to know by experience: some simple spirits have been occasionally taken up into heaven, and when they were there, they came also into angelic wisdom, and in this case understood such things as they could not before comprehend, and spake such things as they were incapable of uttering in their former state.

269. What is the quality of the wisdom of the angels, it is impossible to describe by words, and it can only be illustrated by some general observations. The angels can express by a single word what a man cannot express by a thousand words; and besides, in one angelic expression there are things innumerable which cannot be expressed by the words of human language, for in singular the things spoken by the angels, there are arcana of wisdom in continual connexion, to which human sciences do not reach: the angels also supply, by the tone of their voices, what they do not express fully by the words of their speech, in which tone of the voice there is contained an affection of things in their order, since, as was said above, n. 236, 241, by sounds they express affections, and by words the ideas of thought derived from affections: hence it is that the things heard in heaven are said to be ineffable. The angels, in like manner, can utter in a few words singular the things which are written in a volume of any book, and can impress such things on every word as elevate to interior wisdom; for their speech is such that it is consonant with affections, and every word with ideas; expressions are also varied, by an infinity of methods, according to the series of the things which are in a complex in the thought. The interior angels also can discover the whole life of a speaker from the tone of his voice, and from some expressions attending it, for from a variegation of tone by ideas they perceive in the expressions his ruling love, on which the singular things of his life are as it were inscribed.* From these considerations it is evident what is

* That what rules, or has universal dominion with man, is in singular the things of his life, thus in all and singular the things of his affection and thought, n. 4459, 5949, 6159, 6571, 7648, 8067, 8853 to 8858. That the quality of man is such as his ruling love is, n. 918, 1040, 8858; illustrated by examples

the quality of the wisdom of the angels. Their wisdom, in respect to human wisdom, is as a myriad to one, comparatively as the moving forces of the whole body, which are innumerable, are to the actions resulting from them, which, before human sense, appear as one; or as the thousand things of an object viewed by a perfect microscope are to the one obscure thing presented before the naked eye. This case I shall also illustrate by an example: an angel from his wisdom described regeneration, and produced arcana concerning it in their order to the amount of a hundred, and filled every arcanum with ideas which contained interior arcana, and this from beginning to end, for he explained in what manner the spiritual man is conceived anew, is carried as it were in the womb, is born, grows up, and is successively perfected; he said that he could increase the number of arcana even to some thousands, and that what he had said related only to the regeneration of the external man, and that innumerable other things related to the regeneration of the internal man. From these and other similar cases which were heard from the angels, it was made evident to me how great is their wisdom, and how great the ignorance of man respectively, who scarcely knows what regeneration is, and is not acquainted with a single step in its progression.

270. Something shall now be said concerning the wisdom of the angels of the third or inmost heaven, and how much it exceeds the wisdom of the angels of the first or ultimate heaven. The wisdom of the angels of the third or inmost heaven is incomprehensible, even to those who are in the ultimate heaven; the reason is, because the interiors of the angels of the third heaven are open to the third degree, but the interiors of the angels of the first heaven only to the first degree, and all wisdom increases towards the interiors, and is perfected according to their opening, [n. 208, 267]. Inasmuch as the interiors of the angels of the third or inmost heaven are opened to the third degree, therefore divine truths are as it were inscribed on them, for the interiors of the third degree are in

8854, 8857. That what reigns universally makes the life of the spirit of man, n. 7648. That it is his very will, his very love, and the end of his life, since what a man wills, that he loves, and what he loves, that he regards as an end, n. 1317, 1568, 1571, 1909, 3796, 5949, 6936. That therefore man is of such a quality as his will is, or of such a quality as his ruling love is, or of such a quality as the end of his life is, n. 1568, 1571, 3570, 4054, 6571, 6934, 6938, 8856, 10076, 10109, 10110, 10284.

the form of heaven more than the interiors of the second and first degree, and the form of heaven is from divine truth, thus according to divine wisdom; hence it is that divine truth appears as it were inscribed on those angels, or as implanted and innate: wherefore those angels, as soon as they hear genuine divine truths, immediately acknowledge and perceive them, and afterwards as it were see them inwardly in themselves: since the angels of that heaven are of such a quality, therefore they never reason about divine truths, still less do they hold controversy concerning any truth, whether it be so or not so; nor do they know what it is to believe or to have faith, for they say, what is faith, when I perceive and see that it is so? This case they illustrate by comparisons; as with that of a man who in company with another sees a house and various things in it and around it, and says to his companion, that he ought to believe in such things, and that they are such as he sees; or as a person who sees a garden with its trees and fruits, and tells his companion, that he ought to have faith that it is a garden, and that the trees are trees and the fruits fruits, when yet he sees them clearly with his eyes: hence it is that those angels never name the term faith, nor have any idea of it, wherefore neither do they reason about divine truths, still less do they hold controversy concerning any truth whether it be so or not so.* But the angels of the first or ultimate heaven have not divine truths thus inscribed on their interiors, because with them only the first degree of life is open, and therefore they reason concerning truths, and they who reason see scarcely any thing beyond the immediate object about which they reason, or go beyond the subject except only to confirm it by certain arguments, and when they have confirmed it, they say that it is a matter of faith, and that it ought to be believed. On this subject I have discoursed with the angels, who told me,

* That the celestial angels are acquainted with innumerable things, and are immensely wiser than the spiritual angels, n. 2718. That the celestial angels do not think and speak from a principle of faith, like the spiritual angels, inasmuch as they are in a perception from the Lord of all things relating to faith, n. 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 7680, 7877, 8780, 9277, 10336. That in regard to the truths of faith, they say only, yea, yea, or nay, nay, but that the spiritual angels reason whether it be so, n. 2715, 3246, 4448, 9166, 10786; where the Lord's words are explained, *let your discourse be yea, yea, nay, nay*, Matt. v. 36.

that the distinction between the wisdom of the angels of the third heaven and the wisdom of the angels of the first heaven, is like the distinction between what is lucid and what is obscure; they also compared the wisdom of the angels of the third heaven with a magnificent palace full of all things designed for use, encompassed with paradises on all sides, and with magnificent objects of various kinds around those paradises, and said that those angels, inasmuch as they are in the truth of wisdom, can enter into the palace, and see all things, and likewise walk in the paradises in every direction, and be delighted with whatever they behold: but it is otherwise with those who reason concerning truths, and especially with those who dispute about them, because these, inasmuch as they do not see truths from the light of truth, but imbibe them either from others, or from the literal sense of the Word, which they do not interiorly understand, say that they are to be believed, or that faith is to be exercised on those subjects, into which they are afterwards unwilling that interior sight should enter: concerning persons of this description the angels said, that they cannot approach to the first threshold of the palace of wisdom, still less enter into the palace and walk about in the paradises, since they stop at the beginning of the way that leads to it; but that it is otherwise with those who are in the truths themselves, since nothing retards their unlimited progress, inasmuch as the truths seen are their conductors in every direction, leading them into wide and open fields, since every truth is of infinite extension, and is in conjunction with a multiplicity of other truths. They said further, that the wisdom of the angels of the inmost heaven consists principally in this, that they see divine and heavenly things in each individual object, and things wonderful in a series of several objects; for all things which appear before their eyes have correspondence, so that when they see palaces and gardens their view does not close in such things as are before their eyes, but they see the interior things in which they originate, thus to which they correspond, and this with all variety according to the face of the objects, thus beholding innumerable things together in order and connexion, which, in such case, so delight their minds, that they seem to be carried out of themselves: that all things which appear in the heavens correspond to the divine things appertaining to the angels from the Lord, see above, n. 170 to 176.

271. The reason why the angels of the third heaven are of such a quality, is, because they are in love to the Lord, and this love opens the interiors of the mind to the third degree, and is the receptacle of all things appertaining to wisdom. It is further to be noted, that the angels of the inmost heaven are still continually perfecting in wisdom, and this also in a manner different from the angels of the ultimate heaven: the angels of the inmost heaven do not store up divine truths in the memory, thus neither do they make any science of them, but immediately on hearing them, they perceive them, and commit them to the life, consequently divine truths remain with them as if inscribed on them, for what is committed to the life thus abides internally: but the case is otherwise with the angels of the ultimate heaven, for these first store up divine truths in the memory, and reduce them to a science, and hence call them forth and perfect their understanding by them, and without interior perception whether they be truths they will them, and commit them to life; hence they are respectively in obscurity. It is worthy of remark, that the angels of the third heaven are perfected in wisdom by hearing but not by the sight; those things which they hear from preaching do not enter into their memory, but immediately into the perception and will, and are incorporated into the life; but the things which those angels see with their eyes enter into their memory, and they reason and discourse about them, whence it appears evident, that hearing is to them the way of wisdom; this likewise is from correspondence, for the hearing corresponds to obedience, and obedience is of the life, whereas the eye corresponds to intelligence, and intelligence has relation to doctrine.* The state of these angels is also described in the Word throughout, as in Jeremiah: "*I will put My law into their mind, and will write it on their heart, they shall not teach any more every one his friend, and every one his brother, saying, know ye Jehovah, for every one of them shall know Me from the least of them to the greatest of them,*" xxxi. 33, 34: and in Matthew: "*Your discourse shall be yea yea, nay nay, whatsoever is beyond this is from evil,*" v.

* Concerning the correspondence of the ear and of hearing, n. 4652 to 4660, That the ear corresponds to perception and obedience, and that hence it signifies those principles, n. 2542, 3869, 4653, 5017, 7216, 8361, 9311, 9397, 10065. That it signifies the reception of truths, n, 5471, 5475, 9926. Concerning the correspondence of the eye and of its sight, n. 4403 to 4421, 4523 to 4534. That the sight of the eye, hence signifies intelligence which is of faith, and also signifies faith, n. 2701, 4410, 4526, 6923, 9051, 10569.

36: the reason why what is beyond those expressions is from evil, is, because it is not from the Lord, for the truths which are implanted in the angels of the third heaven are from the Lord, because those angels are in love to Him: love to the Lord in that heaven consists in willing and doing divine truth, for divine truth is the Lord in heaven.

272. An additional reason, which also in heaven is a primary one, why the angels are capable of receiving so great wisdom, is, because they are void of self-love, for in proportion as any one is void of that love, in the same proportion he is capable of growing wise in things divine; it is this love which closes the interiors against the Lord and heaven, and opens the exteriors and turns them to self, wherefore all they with whom that love domineers are in thick darkness as to those things which relate to heaven, howsoever they may be in light as to those things which are of the world. But the angels, on the other hand, inasmuch as they are void of that love, are in the light of wisdom; for the heavenly loves in which they are, which are love to the Lord and neighbourly love, open the interiors, because those loves are from the Lord, and the Lord Himself is in them: that those loves make heaven in general, and form heaven with every one in particular, may be seen above, n. 13 to 19. Inasmuch as heavenly loves open the interiors to the Lord, therefore also all the angels turn their faces to the Lord, [n. 142], for in the spiritual world love is what turns the interiors of every one to itself, and in whatsoever direction it turns the interiors, it turns also the face, for the face there acts in unity with the interiors, being their external form. Inasmuch as love turns the interiors and the face to itself, therefore also it conjoins itself with them, for love is spiritual conjunction, on which account also it communicates all that it has with them: it is from this conversion and consequent conjunction and communication, that the angels derive wisdom: that all conjunction in the spiritual world is according to conversion, may be seen above, n. 255.

273. The angels are continually perfecting in wisdom:* but still they cannot be so far perfected to eternity, as to attain to any proportion between their wisdom and the divine wisdom of the Lord, for the divine wisdom of the Lord is infinite, and that of the angels is finite, and no proportion is given between what is infinite and what is finite.

* That the angels are perfecting to eternity, n. 4803, 6648.

274. Inasmuch as wisdom perfects the angels, and makes their life, and whereas heaven with its goods flows-in with every one according to his wisdom, therefore all in heaven desire wisdom, and appetite it, almost as a hungry man appetites food; science also, intelligence, and wisdom, are spiritual nourishment, as food is natural nourishment; they also mutually correspond to each other.

275. The angels in one heaven and likewise in one society of heaven, are not in similar wisdom, but in dissimilar; they who are in the midst are in the greatest wisdom, and they who are round about, even to the boundaries, are in lesser wisdom: the decrease of wisdom according to distance from the midst is like the decrease of light verging to shade, [see above, n. 43 and 128]: light also with the angels is in a similar degree, inasmuch as the light of heaven is divine wisdom, and every one is in light according to its reception: concerning the light of heaven and its various reception, see above, n. 126 to 132.

Concerning the State of Innocence of the Angels in Heaven.

276. What innocence is, and what is its quality, is known to a few in the world, and not at all to those who are in evil; it appears indeed before the eyes, and this from the face, the speech, and the gestures, especially of infants, but still its nature is unknown, and still less is it known that it is that in which heaven stores itself up in man: to the intent therefore that the subject may be more clearly apprehended, I shall proceed in order, and speak first concerning the innocence of infancy, and next concerning the innocence of wisdom, and lastly concerning the state of heaven in regard to innocence.

277. The innocence of infancy, or of infants, is not genuine innocence, for it is only in the external form, and not in the internal, nevertheless from it may be learnt the quality of innocence, for it shines forth from their faces, and from some of their gestures, and from their first speech, and affects, because they have no internal thought, for they do not yet know what is good and evil, also what is true and false, from which principles thought is derived; hence they have no prudence grounded in proprium, no purpose and deliberation, thus no end which regards evil: neither have they a

proprium acquired from the love of self and of the world; nor do they attribute any thing to themselves, referring all that they have received to their parents; content with a few things, and those trifling, which are given them, they are filled with gladness; they have no solicitude about food and raiment, and none concerning futurity; they do not look to the world, and suffer themselves to be captivated by it; they love their parents, their nurses, and their infant companions, with whom they sport in innocence; they suffer themselves to be led, they hearken and obey; and whereas they are in this state, they receive all things in the life, whence they derive becoming manners without knowing from whence they derive them; hence too they derive speech and the rudiment of memory and thought, for the receiving and implanting of which their state of innocence serves as a medium: but this innocence, as was said above, is external, because only of the body, not of the mind,* for their mind is not yet formed, since mind is understanding and will, and the thought and affection thence derived. It has been told me from heaven, that infants are especially under the Lord's auspices, and that they have an influx from the inmost heaven, where there is a state of innocence; and that the influx passes through their interiors, and that in passing through it does not affect those interiors except by innocence; and that hence innocence is presented to view in the face, and in some gestures, and becomes apparent; and that it is this innocence by which the parents are inmostly affected, and which makes the love which is called *storge*, [that is natural affection of parents towards their offspring].

278. The innocence of wisdom is genuine innocence, because it is internal, for it is of the mind itself, thus of the will itself, and thence of the understanding, and when innocence is in those, it is also wisdom, for wisdom appertains to those; hence it is said in heaven that innocence dwells in wisdom, and that the angels have wisdom in proportion as they have innocence: that this is the case, they confirm by this consideration, that they who are in a state of

* That the innocence of infants is not true innocence, but that true innocence dwells in wisdom, n. 1616, 2305, 2306, 3495, 4563, 4797, 5608, 9301, 10021. That the good of infancy is not spiritual good, but that it becomes so by the implantation of truth, n. 3504. That nevertheless the good of infancy is a medium by which intelligence is implanted, n. 1616, 3183, 9301, 10110. That man, without the good of innocence in infancy, would be a wild beast, n. 3494. That whatsoever is imbued in infancy, appears natural, n. 3494.

innocence attribute nothing of good to themselves, but consider themselves only as receivers, and ascribe all things to the Lord; that they are willing to be led by Him and not by themselves; that they love every thing which is good and are delighted with every thing which is true, because they know and perceive that to love what is good, thus to will and to do it, is to love the Lord, and that to love what is true is to love their neighbour; that they live contented with what they have, whether it be little or much, because they know that they receive as much as is profitable for them, little, if little be profitable, and much, if much be profitable, and that they do not know what is profitable for them, because this is known only to the Lord, who has a view to what is eternal in all things which He provides; hence neither are they anxious about the future, calling anxiety for the future care for the morrow, which they say is grief for the loss of non-reception of such things as are not necessary for the uses of life; with companions they never act from an evil end, but from what is good, just and sincere, calling it cunning to act from an evil end, which cunning they shun as the poison of a serpent, since it is altogether contrary to innocence: inasmuch as they love nothing more than to be led of the Lord, and whereas they refer all things to Him, as being received from Him, therefore they are removed from their proprium [or selfhood], and in proportion as they are removed from their proprium, in the same proportion the Lord flows-in; hence it is that whatsoever things they hear from Him, whether it be through the medium of the Word, or the medium of preaching, they do not store them up in the memory, but immediately obey, that is, will and do them, the will itself being their memory: these for the most part appear simple in the external form, but they are wise and prudent in the internal, being such as are understood by the Lord where He says, "*Be ye prudent as serpents, and simple as doves*," Matt. x. 16: such is the innocence which is called the innocence of wisdom. Inasmuch as innocence attributes nothing of good to itself, but ascribes all good to the Lord, and since it thus loves to be led of the Lord, and hence is receptive of all good and truth from which wisdom is derived, therefore man is so created, that when he is an infant he may be in innocence, but external, yet when he becomes old he may be in internal innocence, that by the former he may come into the latter, and from the latter into the

former, wherefore also man, when he becomes old, decreases likewise in body, and becomes anew like an infant, but as a wise infant, thus an angel, for an angel is a wise infant in an eminent sense: hence it is that, in the Word, an infant signifies an innocent, and an old man a wise man who is in innocence.*

279. The case is similar with every one who is regenerated, regeneration being re-birth as to the spiritual man; he is first introduced into the innocence of infancy, which consists in this, that he knows nothing of truth, and has no ability of good, from himself, but only from the Lord, and that he desires and appetites those things for this only reason, because truth is truth, and because good is good; those also are given him by the Lord, as he advances in age; he is led first into the science of them, next from science into intelligence, and lastly from intelligence into wisdom, innocence always accompanying him, which consists, as was said, in this, that he knows nothing of truth and has no ability of good from himself, but from the Lord: without this faith and its perception, no one can receive any thing of heaven: in this principally consists the innocence of wisdom.

280. Inasmuch as innocence consists in being led by the Lord and not by self, hence all who are in heaven are in innocence, for all who are there love to be led by the Lord; for they know that to lead themselves is to be led by the proprium, and the proprium consists in loving self, and he who loves himself does not suffer himself to be led by another: hence it is, that so far as an angel is in innocence, so far he is in heaven, that is, so far in divine good and divine truth, for to be in these is to be in heaven. The heavens therefore are distinguished according to innocence; they who are in the ultimate or first heaven are in innocence of the first or ultimate degree; they who are in the middle or second heaven are in innocence of the second or middle degree; but they who are in the inmost or third heaven are in innocence of the third or inmost degree; these latter therefore are the very innocences of heaven, for above all the rest they love to be led by the Lord as infants by their father; wherefore also they receive divine

* That by infants, in the Word, is signified innocence, n. 5608. And likewise by sucklings, n. 3183. That by an old man is signified a wise man, and in the abstract sense wisdom, n. 3183, 6523. That man is so created, that in proportion as he verges to old age, he may become as an infant, and that then

truth, which they hear either immediately from the Lord or mediately by the Word and by preaching, directly in the will, and do it, and thus commit it to life; hence their wisdom so far exceeds that of the angels of the inferior heavens, [see n. 270, 271]. Inasmuch as those angels are of such a quality, therefore they are nearest to the Lord, from whom they derive innocence, and are likewise separated from the proprium, so that they live as it were in the Lord: they appear simple in the external form, and before the eyes of the angels of the inferior heavens they seem as infants, thus as little ones, and likewise as those who are not very wise, although they are the wisest of the angels of heaven: for they know that they have nothing of wisdom from themselves and that to be wise is to acknowledge this, also to acknowledge that what they know is as nothing in respect to what they do not know; to know, to acknowledge, and to perceive this, they say is the first step to wisdom. Those angels are also naked, inasmuch as nakedness corresponds to innocence.*

281. I have had much discourse with the angels concerning innocence, and have been informed that innocence is the esse of all good, and hence that good is good only in proportion as innocence is in it, consequently that wisdom is only so far wisdom as it partakes of innocence, and that the case is the same with love, charity, and faith; and that hence it is that no one can enter heaven unless he has innocence; and that this is what is meant by the Lord where He says, "*Suffer infants to come to Me, and forbid them not, for of such is the kingdom of the heavens: verily I say unto you, whosoever shall not receive the kingdom of the heavens as an infant, he shall not enter therein*," Mark x. 14, 15; Luke xviii. 16, 17: by infants in this passage, as also in other parts of the Word, are meant innocents;† a state of innocence is also described by the Lord in Matt.

innocence may be in wisdom, and that the man in that state may pass into heaven, and become an angel, n. 3183, 5608.

* That all in the inmost heaven are innocences, n. 154, 2736, 3887. And that therefore they appear to others as infants, n. 154. That they are also naked, n. 165, 8375, 9960. That nakedness is of innocence, n. 165, 8375. That spirits have a custom of testifying innocence by putting off their clothes, and presenting themselves naked, n. 8375, 9960.

† That every good of love and truth of faith ought to have innocence in it, that it may be good and true, n. 2526, 2780, 3111, 3994, 6013, 7840, 9262, 10134. That innocence is the essential of what is good and true, n. 2780, 7840

vi. 24 to 35, but by mere correspondences: the reason why good is only so far good as innocence is in it, is, because all good is from the Lord, and innocence consists in being willing to be led by the Lord. I have also been informed, that truth cannot be conjoined to good and good to truth, except by means of innocence: hence likewise it is, that an angel is not an angel of heaven unless innocence be in him, for heaven is not in any one until truth be conjoined to good in him, whence the conjunction of truth and good is called the heavenly marriage, and the heavenly marriage is heaven. I have been further informed, that love truly conjugial derives its existence from innocence, because from the conjunction of good and truth in which two minds are, viz. the minds of the husband and of the wife, which conjunction, when it descends, is presented under the shape of conjugial love; for conjugial partners, like their minds, mutually love each other: hence there is a sportiveness as of infancy and as of innocence in conjugial love.*

282. Inasmuch as innocence is the very esse of good with the angels of heaven, it is evident that the divine good proceeding from the Lord is innocence itself, for it is that good which flows-in with the angels, and affects their inmost principles, and disposes and adapts them to receive all the good of heaven; the case is similar with infants, whose interiors are not only formed by a transflux of innocence from the Lord, but are also continually adapted and disposed to receive the good of heavenly love, since the good of innocence acts from the inmost, for, as was said, it is the esse of all good: from these considerations it may be manifest, that all innocence is from the Lord: hence it is that the Lord, in the Word, is

That no one is admitted into heaven unless he has something of innocence, n. 4797.

* That love truly conjugial is innocence, n. 2736. That conjugial love consists in willing what the other wills, thus mutually and reciprocally, n. 2731. That they who are in conjugial love cohabit together in the inmost principles of life, n. 2732. That there is a union of two minds, and thus that from love they are one, n. 10168, 10169. That love truly conjugial derives its origin and essence from the marriage of good and truth, n. 2728, 2729: concerning angelic spirits who have a perception whether there be a conjugial principle, from the idea of the conjunction of good and of truth, n. 10756. That conjugial love is altogether circumstanced like the conjunction of good and of truth, n. 1094, 2173, 2429, 2503, 3102, 3155, 3179, 3180, 4358, 5407, 5835, 9206, 9207, 9495, 9637. That therefore, in the Word, by marriage is understood the marriage of good and truth, such as is in heaven, and such as should be in the church, n. 3132, 4434, 4834.

called a lamb, for a lamb signifies innocence.* Inasmuch as innocence is the inmost in every good of heaven, therefore also it so affects the mind, that he who is made sensible of it, as is the case when an angel of the inmost heaven approaches, seems to himself to be taken out of himself, and hence to be affected and as it were carried away with such a delight, that every delight of the world appears as nothing respectively: I speak this from an apperception of it.

283. All who are in the good of innocence are affected with innocence, and so far as any one is in that good, so far he is affected: but they who are not in the good of innocence are not affected with it; wherefore all they who are in hell are altogether contrary to innocence, nor do they know what innocence is; yea, they are of such a quality, that in proportion as any one is innocent, in the same proportion they burn with a desire to do him mischief; hence it is that they cannot endure to see infants, and that as soon as they see them they are inflamed with a cruel lust to hurt them. From this consideration it was made evident, that the proprium of man, and hence the love of self, is against innocence, for all who are in hell are in the proprium, and hence in the love of self.†

Concerning the State of Peace in Heaven.

284. He who has not been in the peace of heaven, cannot have any perception of what the peace is in which the angels are; man also, so long as he is in the body, cannot receive the peace of heaven, thus cannot perceive it, because the perception of man is in the natural: in order to perceive the peace of heaven, a man ought to be of such a quality, that as to thought he may be capable of being elevated and withdrawn from the body and of being kept in the spirit, and, in such case, of being with the angels: inasmuch as the peace of heaven has been thus perceived by me, I am able to describe it, but not in word such as it is in itself, because human

* That a lamb, in the Word, signifies innocence and its good, n. 3994, 10132.

† That the proprium of man consists in loving himself more than God, and the world more than heaven, and in making his neighbour of no account in respect to himself, thus that it consists in the love of self and of the world, n. 694 731, 4317, 5660. That the wicked are altogether against innocence, so that they cannot endure its presence, n. 2126.

words are not adequate to express it, but only in words such as it is comparatively, in regard to that rest of mind which they enjoy who are content in God.

285. The inmost things of heaven are two, viz. innocence and peace; they are called inmost, because they proceed immediately from the Lord: innocence is that from which is derived every good of heaven, and peace is that from which is derived all the delight of good: every good has its delight: each, both good and delight, is of love, for what is loved, this is called good, and is also perceived as delightful: hence it follows, that those two inmost, innocence and peace, proceed from the divine love of the Lord, and affect the angels from an inmost ground. That innocence is the inmost of good, may be seen in the article immediately preceding, where the state of the innocence of the angels of heaven is treated of; but that peace is the inmost of delight derived from the good of innocence, shall now be explained.

286. We shall first speak of the origin of peace. Divine peace is in the Lord, existing from the union of the Divine itself, and of the Divine Human in Him: the Divine of peace in heaven is from the Lord, existing from His conjunction with the angels of heaven, and in particular from the conjunction of good and truth with every angel; these are the origins of peace: from which consideration it may be manifest, that peace in the heavens is the Divine inmostly affecting with blessedness every good there, thus the source of all the joy of heaven; and that it is in its essence the divine joy of the divine love of the Lord from His conjunction with heaven and with every one there; this joy perceived by the Lord in the angels, and by the angels from the Lord, is peace: hence by derivation the angels have every blessedness, delight, and happiness, or that which is called heavenly joy.*

287. Inasmuch as the origins of peace are from this source, therefore the Lord is called the Prince of Peace, and saith that from Him is peace, and in Him is peace: the angels also are called angels of peace, and heaven the habitation of peace; as in the

* That by peace in the supreme sense is meant the Lord, because from Him is peace, and in the internal sense heaven, because the inhabitants are in a state of peace, n. 3780, 4681. That peace in the heavens is the Divine inmostly affecting with blessedness every good and truth there, and that it is incomprehensible to man, n. 92, 3780, 5662, 8455, 8665. That divine peace is in good, but not in truth without good, n. 8722.

following passages: "*A child is born to us, a Son is given to us, on whose shoulder is the government, and His name shall be called Wonderful, Counsellor, God, Hero, the Father of Eternity, the* PRINCE OF PEACE; *of the multiplication of His government and peace there shall be no end*," Isaiah ix. 5, 6: "*Jesus said,* PEACE *I leave with you, My* PEACE *I give unto you, not as the world giveth give I unto you*," John xiv. 27: "*These things have I spoken unto you, that in Me ye may have* PEACE," John xvi. 33: "*Jehovah shall lift up His faces to thee, and shall give thee* PEACE," Numbers vi. 26: "THE ANGELS OF PEACE *weep bitterly, the pathways are vastated*," Isaiah xxxiii. 7, 8: "*The work of justice shall be* PEACE, *and My people shall dwell in* THE HABITATION OF PEACE," Isaiah xxxii. 17, 18. That divine and heavenly peace is the peace which is meant in the Word, may also be manifest from other passages where it is named, as Isaiah lii. 7, chap. liv. 10, chap. lix. 8: Jerem. xvi. 5, chap. xxv. 37, chap. xxix. 11; Haggai ii. 9; Zech. viii. 12; Psalm xxxvii. 37; and in other passages. Inasmuch as peace signifies the Lord and heaven, and likewise heavenly joy and the delight of good, therefore salutations, in antient times, were in these words, PEACE BE UNTO YOU, and hence also at this day they are the same, which the Lord also confirmed by saying to the disciples whom he sent forth, "*Into whatsoever house ye enter, first say, peace be to this house; and if the son of peace be there, your peace shall rest upon it*," Luke x. 5, 6; and the Lord Himself likewise, when he appeared to the apostles, said "*Peace be with you*," John xx. 19, 21, 26. A state of peace also is understood in the Word, by its being said of Jehovah that He *smelled an odour of rest*, as Exod. xxix. 18, 25, 41, Levit. i. 9, 13, 17, chap. ii. 2, 9, chap. vi. 8, 14, chap. xxiii. 12, 13, 18, Numb. xv. 3, 7, 13, chap. xxviii. 6, 8, 13, chap. xxix. 2, 6, 8, 13, 36: by an odour of rest, in the celestial sense, is signified the perception of peace.* Inasmuch as peace signifies the union of the Divine itself and of the Divine Human in the Lord, and the conjunction of the Lord with heaven and with the church, therefore the sabbath was instituted for a remembrance of those things,

* That odour, in the Word, signifies the perceptivity of what is agreeable or disagreeable, according to the quality of love and of faith, of which it is predicated, n. 3577, 4626, 4628, 4748, 5021, 10292. That an odour of rest, when applied to Jehovah, denotes the perceptivity of peace, n. 925, 10054. That on this account, frankincense, incense, odours in oils and ointments, were made representative, n. 925, 4748, 5621, 10177.

and has its name from rest or peace, and was the most holy representative of the church, on which account the Lord called Himself the Lord of the sabbath, Matt. xii. 8, Mark ii, 27, 28, Luke vi. 5.*

288. The peace of heaven, inasmuch as it is the Divine inmostly affecting with blessedness the good itself which appertains to the angels, does not come to their manifest perception, except by a delight of heart when they are in the good of their life, and by a pleasantness when they hear truth which is in agreement with their good, and by a cheerfulness of mind when they perceive the conjunction of those; nevertheless it thence flows-in into all the acts and cogitations of their life, and there presents itself as joy, even in an external species. But peace, as to its quality and quantity, differs in the heavens according to the innocence of the inhabitants, since innocence and peace walk hand in hand; for, as was said above, innocence is the source of all the good of heaven, and peace is the source of all the delight of that good: hence it may be manifest, that similar things may be said of a state of peace as were said in the foregoing article concerning a state of innocence in the heavens, since innocence and peace are joined together like good and its delight, for good is made sensible by its delight, and delight is known from its good: this being the case, it is evident that the angels of the inmost or third heaven are in the third or inmost degree of peace, because they are in the third or inmost degree of innocence; and that the angels of the inferior heavens are in a less degree of peace, because in a less degree of innocence, [see above, n. 280]. That innocence and peace dwell together, like good and its delight, may be seen in the case of infants, who, because they are in innocence, are also in peace; and because they are in peace, therefore all things with them are full of sportiveness: but peace with infants is external peace, for internal peace, like internal in-

* That sabbath, in the supreme sense, signified the union of the Divine itself and of the Divine Human in the Lord, in the internal sense the conjunction of the Divine Human of the Lord with heaven and with the church, in general, the conjunction of good and truth, thus the heavenly marriage, n. 8495, 10356, 10730. Hence that rest on the sabbath day signified a state of that union, because then the Lord hath rest, and by it there is peace and salvation in the heavens and in the earth, and in the respective sense the conjunction of the Lord with man, because then he hath peace and salvation, n. 8494, 8510, 10360. 10367, 10370, 10374, 10668. 10730

nocence, is not given except in wisdom, and since it is given in wisdom, it is given in the conjunction of good and truth, for thence comes wisdom : heavenly or angelic peace is also given with men who are in wisdom from the conjunction of good and truth, and who thence perceive themselves content in God, yet, so long as they live in the world, it lies stored up in their interiors, but is revealed when they leave the body and enter heaven, for there the interiors are opened.

289. Inasmuch as divine peace exists from the conjunction of the Lord with heaven, and, specifically with every angel, from the conjunction of good and truth, therefore the angels, when they are in a state of love, are in a state of peace, for then good is conjoined to truth with them : that the states of the angels are by turns changed, see also n. 154 to 160. The case is similar with regard to the man who is regenerating, when the conjunction of good and truth has place with him, as is the case especially after temptations, on which occasion he comes into a state of delight grounded in heavenly peace.* This peace is comparatively like morning or day-dawn in the time of spring, at which time, the night being past, all things of the earth begin to derive new life from the rising of the sun, whilst a vegetable odour diffuses itself from the dew which descends from heaven, and likewise, by means of the vernal temperament, gives fertility to the ground, and also infuses pleasantness into human minds ; and this by reason that morning or day-dawn in the time of spring corresponds to the state of peace of the angels in heaven, [see n. 155].†

290. I have also discoursed with the angels concerning peace, telling them, that it is called peace in the world when wars and hostilities cease between kingdoms, and when enmity and discord cease amongst men, and that it is believed that internal peace consists in a repose of the mind on the removal of cares, and especially in tranquillity and delight arising from success in business ; but the angels said, that rest of mind, and tranquillity and delight arising from the removal of cares and from success in business, appear as constituent of peace, but that they are not so, except with those who are in heavenly good, since no peace is given except

* That the conjunction of good and truth with man who is regenerating, is effected in a state of peace, n. 3696, 8517.

† That a state of peace in the heavens is as a state of day-dawn and of spring in the earths, n. 1726, 2780, 5662.

in that good, inasmuch as peace flows-in from the Lord into their inmost, and from their inmost descends and flows down into their inferiors, and presents repose of mind [*mens*], tranquillity of mind [*animus*], and joy thence derived. But with those who are in evil, no peace is given;* it appears indeed as if they have rest, tranquillity and delight when things succeed according to their wishes, but it is external and not internal, for interiorly they burn with enmities, hatreds, revenge, cruelty, and several other evil lusts, in which also their mind [*animus*] indulges itself, as soon as they see any one who does not favour them, and thus bursts forth into open violence when unrestrained by fear; and that hence it comes to pass that their delight dwells in insanity, whilst the delight of those who are in good dwells in wisdom; the difference is like what subsists between hell and heaven.

CONCERNING THE CONJUNCTION OF HEAVEN WITH THE HUMAN RACE.

291. It is a thing known in the church, that all good is from God, and nothing from man, and that therefore no one ought to ascribe any good to himself; and it is also a known thing, that evil is from the devil; hence it is that they who speak from the doctrine of the church, say of those who act well, and likewise of those who speak and preach piously, that they are led of God, but they say the contrary of those who do evil and speak impiously: these things could not be so, unless man had conjunction with heaven and conjunction with hell, and unless those conjunctions were with his will and with his understanding, for from those the body acts and the mouth speaks: what is the nature and quality of that conjunction shall now be shown.

292. There are attendant on every man both good spirits and evil spirits; by good spirits man has conjunction with heaven, and by evil spirits with hell: those spirits are in the world of spirits, which is in the midst between heaven and hell, which world will be specifically treated of in the following pages. When those

* That the cupidities which originate in the love of self and of the world, entirely take away peace, n. 3170, 5662. That some make peace to consist in restlessness and in such things as are contrary to peace, n. 5662. That there is no peace given, unless the cupidities of evil are removed, n. 5662.

spirits come to man, they enter into all his memory, and thence into all his thought, evil spirits into those things of the memory and of the thought which are evil, but good spirits into those things of the memory and of the thought which are good. The spirits do not at all know that they are with man, but when they are with him they believe that all things appertaining to the man's memory and thought are theirs; neither do they see man, because those things which are in our solar world are not the objects of their vision :* the greatest caution is exerted by the Lord to prevent spirits from knowing that they are attendant on man; for if they knew it they would speak with him, and in such case evil spirits would destroy him, for evil spirits, inasmuch as they are conjoined with hell, desire nothing more than to destroy man, not only as to the soul, that is, as to faith and love, but also as to the body; the case is otherwise when they do not speak with man, for then they do not know that what they think and likewise what they speak is from him, for in speaking one amongst another they speak also from man, but they believe that the things which they speak are their own, and every one esteems and loves what is his own, thus spirits are bound to love and esteem man, although they do not know it. That such is the conjunction of spirits with man has been so made known to me from the continual experience of several years, that nothing is more certainly known to me.

293. The reason why spirits who communicate with hell are also adjoined to man, is, because man is born into evils of every kind, and hence his first life is derived entirely from evils, wherefore unless spirits of a similar quality to his own were adjoined to him he could not live, yea, neither could he be withdrawn from his evils and be reformed; wherefore he is kept in his life by evil spirits, and is withheld from it by good spirits; by both also he is held in equilibrium, and because he is in equilibrium he is in his freedom, and can be withdrawn from evils and inclined to good, and likewise have good implanted in him, which cannot in any wise be done unless he be in freedom, nor can freedom be given him un-

* That angels and spirits are attendant on every man, and that by them man hath communication with the spiritual world, n. 697, 2796, 2886, 2887, 4047, 4048, 5846 to 5866, 5976 to 5993. That man without spirits attendant on him cannot live, n. 5993. That man doth not appear to spirits, as neither do spirits appear to man, n. 5885. That spirits can see nothing which is in our solar world appertaining to man, except with him with whom they speak, n. 1880.

less spirits from hell act on one part and spirits from heaven on the other, and man be in the midst. It has been also shown, that man, so far as he partakes of what is hereditary, and what is thence self-derived, would have no life, if it were not allowed him to be in evil, and none likewise if he were not in freedom: also that he cannot be compelled to what is good, and that what is of compulsion doth not inhere; and further, that the good which man receives in freedom is implanted in his will, and becomes as his *proprium*;* and that hence it is that man has communication with hell, and also with heaven.

294. What is the nature and quality of the communication of heaven with good spirits, and what the nature and quality of the communication of hell with evil spirits, and hence what the nature and quality of the conjunction of heaven and hell with man, shall also be shown. All the spirits who are in the world of spirits, have communication with heaven or with hell, the evil with hell and the good with heaven: heaven is distinguished into societies, in like manner hell: every spirit belongs to some society, and likewise subsists by influx thence, so as to act in unity with it: hence it is, that as man is conjoined with spirits, so he is conjoined with heaven or with hell, and indeed with that society there in which he is as to his affection, or as to his love: for all the societies of heaven are distinct, according to the affections of good and of truth, and all the societies of hell according to the affections of what is evil and false: concerning the societies of heaven, see above, n. 41 to 45, also n. 148 to 151.

295. Spirits are adjoined to man of such a quality as he himself is as to affection or as to love, but good spirits are adjoined to him by the Lord, whereas evil spirits are invited by the man himself;

* That all freedom is of love and affection, since what a man loveth that he doeth freely, n. 2870, 3158, 8907, 8990, 9585, 9591. Inasmuch as freedom is of love, that it is of man's life, n. 2873. That nothing appears as man's own but what is from freedom, n. 2880. That man ought to have freedom, to be capable of being reformed, n. 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700. That otherwise the love of good and of truth cannot be implanted in man, and be appropriated apparently as his own, n. 2877, 2879, 2880, 2888, 8700. That nothing is conjoined to man which is of compulsion, n. 2875, 8700. That if man could be reformed by compulsion, all would be reformed, n. 2881. That what is of compulsion in reformation is hurtful, n. 4031. What states of compulsion are, n. 8392.

but the spirits attendant on man are changed according to the changes of his affections, hence one sort of spirits attend him in infancy, another sort in childhood, another sort in adolescence and youth, and another sort in old age : in infancy the attendant spirits are such as are in innocence, thus who communicate with the heaven of innocence, which is the inmost or third heaven ; in childhood the attendant spirits are such as are in the affection of knowing, thus who communicate with the ultimate or first heaven ; in adolescence and youth the attendant spirits are such as are in the affection of truth and of good, and thence in intelligence, thus who communicate with the second or middle heaven ; but in old age the attendant spirits are such as are in wisdom and innocence, thus who communicate with the inmost, or third heaven : but this latter adjunction is effected by the Lord with those who are capable of being reformed and regenerated : but the case is otherwise with those who are not capable of being reformed and regenerated ; to these latter also good spirits are adjoined, that by them they may be withheld from evil as much as possible, yet their immediate conjunction is with evil spirits who communicate with hell, whence they have such attendant spirits as they themselves are : if they be lovers of themselves, or lovers of gain, or lovers of revenge, or lovers of adultery, similar spirits are present, and as it were dwell in their evil affections ; and so far as man cannot be restrained from evil by good spirits, so far the attendant evil spirits inflame him, and in proportion as the evil affection prevails, in the same proportion they adhere and do not recede. Thus a wicked man is conjoined to hell, and a good man is conjoined to heaven.

296. The reason why man is ruled by spirits from the Lord, is, because he is not in the order of heaven, for he is born into the evils which are of hell, thus altogether contrary to divine order, wherefore he must be reduced into order, and he cannot be so reduced except mediately by spirits : it would be otherwise if man were born into the good which is according to the order of heaven, in which case he would not be ruled of the Lord by spirits, but by order itself, thus by general influx. By this influx man is ruled as to those things which proceed from thought and will into act, thus as to speech and as to actions, for both the latter and the former flow according to natural order, with which therefore the spirits who are adjoined to man have nothing in common. By general

influx from the spiritual world animals are also governed, because these are in the order of their life, nor have they been able to pervert and destroy it, because they have no rationality :* what the distinction is between men and beasts, may be seen above n. 39.

297. As to what further concerns the conjunction of heaven with the human race, it is to be noted, that the Lord Himself flows-in with every man, according to the order of heaven, both into his inmost and into his ultimates, and arranges him to receive heaven, and rules his ultimates from his inmost, and at the same time the inmost from his ultimates, and thus holds together in connection all and singular the things appertaining to him ; this influx of the Lord is called immediate influx, but the other influx, which is effected by spirits, is called mediate influx ; the latter subsists by the former : the immediate influx which is of the Lord Himself, is from His Divine Human, and is into the will of man, and by [or through] the will into his understanding, thus into the good of man, and by or through good into its truth, or, what is the same thing, into love, and by [or through] love into its faith, but not *vice versa*, still less into faith without love, or into truth without good, or into the understanding which is not derived from the will. This divine influx is perpetual, and is received in good with the good, but not with the evil, for with these latter it is either rejected, or suffocated, or perverted ; hence the latter have an evil life, which in the spiritual sense is death.†

* That the distinction between men and beasts is, that men are capable of being elevated by the Lord to Himself, and of thinking about the Divine Being, of loving Him, thus of being conjoined to the Lord, whence they have eternal life, but it is otherwise with beasts, n. 4525, 6323, 9321. That beasts are in the order of their life, and therefore they are born into things suitable to their nature, but not man, who must therefore be introduced by things intellectual into the order of life, n. 637, 5850. 6323. That according to general influx, thought falls into speech, and will into gestures appertaining to man, n. 5862, 5990, 6192, 6211. Concerning the general influx of the spiritual world into the lives of beasts, n. 1633, 3646.

† That there is immediate influx from the Lord, and likewise mediate through the spiritual world, n. 6063, 6307, 6472, 9682, 9683. That the immediate influx of the Lord is into the most singular of all things, n. 6058, 6474 to 6478, 8717, 8728. That the Lord flows-in into first principles and at the same time into last, in what manner, n. 5147, 5150, 6473, 7004, 7007, 7270. That the influx of the Lord is into the good appertaining to man and by [or through] good into truth, and not *vice versa*, n. 5482, 5649, 6027, 8685, 8701, 10153. That the life which flows-in from the Lord varies according to the state of man and accord-

298. The spirits who are attendant on man, as well those who are conjoined to heaven as those who are conjoined to hell, in no case flow-in from their own memory and consequent thought with man, for if they flowed-in from their own thought, man would know no other than that the things appertaining to them were his own, [see above, n. 256]; nevertheless, by [or through] them an affection from heaven, grounded in the love of good and of truth, flows-in with man, and an affection from hell, grounded in the love of what is evil and false; so far therefore as the affection of man agrees with that which flows-in, so far it is received by him in his own thought, for the interior thought of man is altogether according to his affection or love; but so far as it does not agree, so far it is not received: hence it is evident, since thought is not introduced into man by spirits, but only the affection of good and the affection of evil, that man has choice, because he has freedom, thus that he can receive good with his thought and reject evil, for he knows what is good and what is evil from the Word; what he receives with thought grounded in affection, that is also appropriated to him, but what he does not receive in thought grounded in affection, that is not appropriated to him: from these considerations it may be manifest what is the quality of the influx of good from heaven, and what the quality of the influx of evil from hell, with man.

299. It has also been given me to know whence man derives anxiety, grief of mind [*animus*], and interior sadness which is called melancholy: there are spirits who are not as yet in conjunction with hell, because as yet they are in their first state, concerning which we shall speak in the following pages, when we come to treat of the world of spirits: those spirits love things indigested and malignant, such as are those of filthy meats in the stomach, wherefore they are present where they can find such things appertaining to man, because those things are delightful to them, and they there discourse with each other from their own evil affection; the affection of their discourse flows-in thence with man, which affection, if it be contrary to the man's affection, excites melan-

ing to reception, n. 2069, 5986, 6472, 7343. That, with the wicked, the good which flows-in from the Lord is turned into evil, and the truth into what is false, from experience, n. 3643, 4632. That the good and truth thence derived, which continually flows-in from the Lord, is so far received, as evil and the false thence derived do not oppose, n. 2411, 3142, 3147, 5828.

choly, sadness, and anxiety, but if it be agreeable to the man's affection, it excites in him gladness and cheerfulness: those spirits appear near the stomach, some to the left, some to the right, some beneath, some above, also nearer and more remote, thus variously, according to the affections in which they are. That hence arises anxiety of mind [*animus*] has been given me to know and to be assured of from much experience; I have seen them, have heard them, have been sensible of anxieties occasioned by them, have discoursed with them; they have been driven away and the anxiety ceased; they have returned and the anxiety returned; and I perceived its increase and decrease according to their approximation and removal: hence it was made evident to me from what ground it is, that some who do not know what conscience is, by reason that they have no conscience, ascribe its pangs to the stomach.*

300. The conjunction of heaven with man is not as the conjunction of man with man, but it is conjunction with the interiors which are of his mind, thus with his spiritual or internal man; but with his natural or external man there is conjunction by correspondences, which conjunction will be treated of in a subsequent article, when we come to speak of the conjunction of heaven with man by the Word.

301. That the conjunction of heaven with the human race, and of the human race with heaven, is such that one subsists from the other, will also be shown in the subsequent article.

302. I have discoursed with the angels concerning the conjunction of heaven with the human race, and have told them, that the man of the church indeed says that all good is from God, and that angels are attendant on man, but that still few believe that they

* That they who have no conscience do not know what conscience is, n. 7490, 9121. That there are some who laugh at conscience when they hear what it is, n. 7217. That some believe that conscience is nothing, some that it is something natural, which is sad and mournful, arising either from causes in the body, or from causes in the world, some that it is something peculiar to the vulgar, and occasioned by religion, n. 950. That there is a true conscience, a spurious conscience, and a false conscience, n. 1033. That pang of conscience is an anxiety of mind on account of what is unjust, insincere, and in any respect evil, which man believes to be contrary to God, and to the good of his neighbour, n. 7217. That they have conscience who are principled in love to God and in charity towards their neighbour, but not they who are not so principled: n. 831, 965, 2380, 7490.

are conjoined to man, still less that they are in his thought and affection: to this the angels replied, that they are aware that such a faith and yet such a mode of speaking prevails in the world, and especially within the church, which they wondered at since the Word is in possession, which teaches them concerning heaven, and concerning its conjunction with man, the nature of which conjunction is, that man is incapable of the slightest thought without spirits adjoined to him, and that his spiritual life hence depends: they assigned also the cause of ignorance on this occasion, viz. that man believes that he lives from himself, without connexion with the First Esse of Life, and that he does not know that that connexion is by [or through] the heavens, when yet man, if that connexion were broken, would instantly fall down dead. If man believed, as the real case is, that all good is from the Lord, and all evil from hell, he would not then make the good appertaining to him meritorious, neither would evil be imputed to him; for thus in every good which he thinks and does he would look to the Lord, and every evil which flows in would be rejected to hell, from whence it springs: but whereas man does not believe in any influx from heaven and from hell, and hence supposes that all things which he thinks and wills are in himself, and consequently from himself, therefore he appropriates evil to himself, and the good which flows in he defiles with an idea of his own merit.

Concerning the Conjunction of Heaven with Man by the Word.

303. They who think from interior reason are enabled to see, that there is a connexion of all things by intermediates with the *First*, and that whatsoever is not in connexion is dissolved; for they know, when they consider the subject, that nothing can subsist from itself, but from what is prior to itself, thus all things from the *First;* and that connexion with what is prior to itself is as the connexion of an effect with its efficient cause, for when the efficient cause is taken away from its effect, then the effect is dissolved, and falls to pieces: inasmuch as the learned were of this opinion, therefore they saw and said, that subsistence is perpetual existence, thus that all things perpetually exist, that is, subsist, from the *First*, be-

cause from Him they originally existed. But what is the nature of the connexion of every thing with what is prior to itself, thus with the *First*, from whom are all things, cannot be explained in a few words, because it is various and diverse, only in general that there is a connexion of the natural world with the spiritual world, and that hence there is a correspondence of all things which are in the natural world with all things which are in the spiritual, concerning which correspondence, see n. 103 to 115 ; also that there is a connexion and consequent correspondence of all things of man with all things of heaven, concerning which also see above, n. 87 to 102.

304. Man is so created, that he has connexion and conjunction with the Lord, but with the angels of heaven only consociation ; the reason why he has not conjunction with the angels, but only consociation, is, because man from creation is like to the angels as to the interiors which are of the mind, for man has a like will with an angel, and a like understanding ; hence it is that man, after his decease, if he has lived according to divine order, becomes an angel, and that in such case he has like wisdom with the angels ; wherefore when we speak of the conjunction of man with heaven, his conjunction with the Lord is meant, and consociation with the angels, for heaven is not heaven from what is proper to the angels, but from the Divine of the Lord : that the Divine of the Lord makes heaven, may be seen above, n. 7 to 22. But man has, besides, what the angels have not, because he is not only in the spiritual world as to his interiors, but also at the same time in the natural world as to exteriors ; his exteriors, which are in the natural world, are all things which are of his natural or external memory, and which are thence the subjects of thought and imagination, in general knowledges and sciences, with their delights and pleasantnesses, so far as they savour of the world, also several pleasures which belong to the sensuals of the body ; moreover also he has senses, speech, and actions ; all those things likewise are the ultimates in which the divine influx of the Lord closes, for it does not stop in the midst, but proceeds to its ultimates. From these considerations it may be manifest, that in man is the ultimate of divine order, which, because it is the ultimate, is also the basis and foundation. Inasmuch as the divine influx of the Lord does not stop in the midst, but proceeds to its ultimates, as was just

said, and inasmuch as the midst, which it passes, is the angelic heaven, and the ultimate is with man, and whereas there is nothing given which is unconnected, it follows that such is the connexion and conjunction of heaven with the human race, that the one subsists from the other, and that the human race without heaven would be like a chain which had lost a link, and heaven without the human race would be like a house without a foundation.*

305. But whereas man has broken this connexion with heaven, by averting his interiors from heaven, and turning them to the world and himself, by the love of himself and of the world, and thus withdrew himself so that he no longer served heaven for a basis and foundation, therefore a medium was provided by the Lord, which might supply to heaven the place of a basis and foundation, and might also serve for the conjunction of heaven with man; this medium is the Word. But in what manner the Word serves for such a medium, has been abundantly shown in the *Arcana Cœlestia*, all which passages may be seen collected into one in the little work concerning the *White Horse*, treated of in the Revelations; and likewise in the *Appendix* to the Heavenly Doctrine; from which works some passages are here adduced in the notes.†

* That nothing exists from itself, but from what is prior to itself, thus all things from the First, and that they also subsist from Him who gave them existence, and that to subsist is perpetually to exist, n. 2886, 2888 3627, 3628, 3648, 4523, 4524, 6040, 6056. That divine order doth not subsist in the middle, but terminates in what is ultimate, and the ultimate is man, thus that divine order terminates with man, n. 634, 2853, 3632, 5897, 6239, 6451, 6465, 9216, 9217, 9824, 9828, 9836, 9905, 10044, 10329, 10335, 10548. That interior things flow in with successive order into external things, even to the extreme or ultimate, and that there also they exist and subsist, n. 634, 6239, 6465, 9216, 9217. That interior things exist and subsist in what is ultimate in simultaneous order, concerning which, n. 5897, 6451, 8603, 10099. That hence all interior things are held together in connexion from the First by the Last, n. 9828. That hence the First and the Last signify all and singular things, thus the whole, n. 10044, 10329, 10335. And that hence in ultimates there is strength and power, n. 9836.

† That the Word in the sense of the letter is natural, n. 8783. By reason that what is natural is the ultimate principle, into which spiritual and celestial things, which are things interior, close, and on which they subsist, as a house upon its foundation, n. 9430, 9433, 9824, 10044, 10436. That the Word, in order to be of such a quality, is written by mere correspondences, n. 1404, 1408, 1409, 1540, 1615, 1659, 1709, 1783, 8615, 10687. That the Word, being of such a quality in the sense of the letter, is the continent of the spiritual and celestial sense, n

306. I have been informed from heaven, that the most ancient people had immediate revelation, inasmuch as their interiors were turned to heaven, and that hence at that time the Lord had conjunction with the human race; but that after that period there was not such immediate revelation, but mediate by correspondences, for all the divine worship of the people who succeeded consisted of correspondences, whence the churches at that time were called representative churches; for they then knew what correspondence is, and what representation, and that all things which are in the earth correspond to spiritual things which are in heaven and in the church, or, what is the same thing, represent them; wherefore natural things, which were the external things of their worship, served them as mediums of thinking spiritually, thus with the angels. After the science of correspondences and of representations was obliterated, then the Word was written, in which all expressions and senses of expressions are correspondences, containing thus a spiritual or internal sense, in which the angels are; wherefore when man reads the Word, and perceives it according to the sense of the letter, or the external sense, the angels perceive it according to the internal or spiritual sense; for all the thought of the angels is spiritual, whereas the thought of man is natural, which thoughts indeed appear diverse, but still they are one, because they correspond. Hence it is that when man removed himself from heaven, and broke the bond, a medium of conjunction of heaven with man was provided of the Lord by the Word.

9407. And that it is accommodated both to men and angels at the same time n. 1769 to 1772, 1887, 2143, 2157, 2275, 2333, 2396, 2540, 2541, 2545, 2553, 7381, 8862, 10322. And that it is the uniting principle of heaven and earth, n. 2310, 2195, 9212, 9216, 9357, 9396, 10375. That the conjunction of the Lord with man is effected by the Word, through the medium of the internal sense, n. 10375. That by all and singular things of the Word there is conjunction, and that hence the Word is wonderful above all other writing, n. 10632, 10633, 10634. That the Lord, after the Word was written, speaketh by it with men, n. 10290. That the church, where the Word is, and by it the Lord is known, in respect to those who are out of the church, where the Word is not, and the Lord is not known, is as the heart and lungs in man in respect to the other parts of the body, which live from them as from the fountains of their life, n. 637, 931, 2054, 2853. That the universal church in the earths is before the Lord as one man, n. 7395, 9276. Hence it is that unless there was a church where the Word is, and by it the Lord is known, in this earth, the human race would here perish, n. 468, 637, 931, 4545, 10452.

307. In what manner heaven is conjoined with man by the Word, I wish to illustrate by some passages thence selected. The New Jerusalem is described in the Apocalypse in these words: "*I saw a new heaven and a new earth, and the former heaven and former earth passed away; and I saw the holy city Jerusalem coming down from God out of heaven: the city was four-square, its length as great as its breadth; and the angel measured with a reed the city to twelve thousand furlongs; the length, the breadth, and the height, were equal. And he measured its wall a hundred and forty-four cubits, the measure of a man, which is, of an angel: the structure of the wall was of jasper; but the city itself was pure gold, and like to pure glass; and the foundations of the wall were adorned with every precious stone: the twelve gates were twelve pearls; and the street of the city was pure gold as transparent glass,*" chap. xxi. 1, 2, 16, 17, 18. The man who reads these words, no otherwise understands them than according to the sense of the letter, viz. that the visible heaven, with the earth, is to perish, and a new heaven to exist, and that upon the new earth will descend the holy city Jerusalem, and that, as to all its measures, it will answer the above description: but the angels who are attendant on man understand those words in a manner altogether different, viz. they understand each particular spiritually which man understands naturally: by the new heaven and new earth they understand a new church; by the city Jerusalem descending from God out of heaven, they understand its heavenly doctrine revealed by the Lord; by its length, breadth, and height, which are equal, and twelve thousand furlongs, they understand all the goods and truths of that doctrine in the complex; by its wall, they understand the truths protecting it; by the measure of the wall, a hundred and forty-four cubits, which is the measure of a man, that is, of an angel, they understand all those protecting truths in the complex, and their quality; by its twelve gates, which were of pearls, they understand truths introducing, pearls also signify such truths; by the foundations of the wall, which were of precious stones, they understand the knowledges on which that doctrine is founded; by gold like to pure glass, of which the city and its street consisted, they understand the good of love, by virtue of which doctrine with its truths is transparent: thus the angels perceive all the above words, consequently not like man; and thus the natural ideas of man pass into spiritual ideas

with the angels, without their knowing anything of the sense of the letter of the Word, as of a new heaven and of a new earth, of a new city Jerusalem, of its wall, of the foundations of the wall, and of the measures: nevertheless the thoughts of the angels make one with the thoughts of man, because they correspond; they make one almost like the expressions of a speaker, and the understanding of them by a hearer, who does not attend to the expressions, but only to their meaning: hence it is evident in what manner heaven is conjoined with man by the Word. To take another example from the Word: "*In that day there shall be a path from Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve the Assyrians: In that day Israel shall be a third to Egypt and Assyria, a blessing in the midst of the earth, which Jehovah Zebaoth shall bless, saying, Blessed be my people the Egyptians, and the Assyrian the work of my hands, and Israel mine inheritance,*" Isaiah, chap. xix. 23, 24, 25. In what manner man thinks, and in what manner the angels, when these words are read, may be manifest from the sense of the letter of the Word and from it's internal sense: man thinks, from the sense of the letter, that the Egyptians and Assyrians are to be converted to God and accepted, and that they are to make one with the Israelitish nation; but the angels think, according to the internal sense, of the man of the spiritual church, who is there described in that sense, whose spiritual is Israel, whose natural is the Egyptian, and whose rational, which is the middle one, is the Assyrian:* both the latter and the former sense still are one, because they correspond; wherefore when the angels think thus spiritually, and man thus naturally, they are conjoined almost like soul and body; the internal sense of the Word also is its soul, and the sense of the letter is its body. Such is the quality of the Word throughout: hence it is evident, that it is a medium of conjunction of heaven with man, and that its literal sense serves for a basis and foundation.

* That Egypt and Egyptian, in the Word, signify the natural principle, and the scientific thence derived, n. 4967, 5079, 5080, 5095, 5460, 5799, 6015, 6147, 6252, 7353, 7648, 9310, 9340. That Assyria signifies the rational principle, n. 119, 1186. That Israel signifies the spiritual principle, n. 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7956, 8234, 8865, 9340

308. There is also a conjunction of heaven by the Word with those who are out of the church, where they have not the Word, for the church of the Lord is universal, and appertains to all who acknowledge a Divine, and live in charity; such also are instructed after their decease by the angels, and receive divine truths;* on which subject more may be seen in its proper article, when we come to treat of the gentiles. The universal church in the earth is in the sight of the Lord as one man, altogether like heaven, of which see above, n. 59 to 72; but the church where the word is, and where by it the Lord is known, is as the heart and lungs in that man: that all the viscera and members of the whole body derive life from the heart and lungs by various derivations, is a known thing, so likewise that part of the human race which is out of the church where the word is, has life, and constitutes the members of the above man. The conjunction of heaven by the word with those who are afar off, may also be compared to light, which is propagated from the midst round about; divine light is in the Word, and there the Lord with heaven is present, by virtue of which presence they who are afar off are also in light; it would be otherwise if there were no Word. These observations may be further elucidated by what was shown above concerning the form of heaven, according to which the consociations and communications have place there. But this arcanum is comprehensible to those who are in spiritual light, yet not to those who are only in natural light; for the former, who are in spiritual light, see clearly innumerable things which appear only as one obscure thing to those who see merely in natural light.

309. Unless the Word, of a quality as above described, had been given in this earth, the men of this earth would have been separated from heaven, and if separated from heaven would no longer have been rational, for the human rational derives its existence from the influx of the light of heaven. The men also of this earth

* That the church specifically is where the Word is, and by it the Lord is known, thus where divine truths from heaven are revealed, n. 3857, 10761. That the church of the Lord is with all in the universal terrestrial globe, who live in good according to the principles of their religion, n. 3263, 6637, 10765. That all in every country, who live in good according to the principles of their religion, and acknowledge a Divine [Being or Principle], are accepted of the Lord, n. 2589 to 2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256. And besides all infants wheresoever they are born. n. 2289 to 2309, 4792.

are of such a quality as to be incapable of receiving immediate revelation, and of being instructed by it concerning divine truths, like the inhabitants of other earths, of whom we have treated in a peculiar small work; for the former are more immersed in worldly things, thus in things external, than the latter, and internal things are what receive revelation; in case external things received it, the truth would not be understood. That the men of this earth are of such a quality, appears manifestly from those within the church, who, although they are instructed from the Word concerning heaven, concerning hell, concerning life after death, still in heart deny those things, amongst whom also are some who are distinguished above others by their literary attainments, and of whom it might thence be supposed that they were wiser than others.

310. I have occasionally discoursed with the angels concerning the Word, observing to them that it is despised by some on account of its simple style; and that nothing at all is known concerning its internal sense, and that hence it is not believed that so great wisdom lies concealed in it: the angels replied, that the style of the Word, although it appears simple in the sense of the letter, is still of such a character, as to be incomparably more excellent than any other, inasmuch as divine wisdom lies concealed, not only in all its meaning throughout, but also in each expression, and that that wisdom gives light in heaven; they meant to say that it is the light of heaven, because it is divine truth, for divine truth in heaven is lucent, [see above, n. 132]: they said also, that without such a Word the men of our earth would have no light of heaven, thus neither would there be conjunction of heaven with them, for in proportion as the light of heaven is present with man, in the same proportion there is conjunction, and likewise in the same proportion he has revelation of divine truth by the Word: the reason why man does not know that that conjunction is effected by the spiritual sense of the Word corresponding to its natural sense, is, because the man of this earth knows nothing concerning the spiritual thought and speech of the angels, and that it is different from the natural thought and speech of men, and unless he knows this, he cannot at all know what the internal sense is, and hence that by it such conjunction can be given. They said also, that if man knew that there is such a sense and in reading the Word had his thoughts influenced by any knowledge of it, he would come into

interior wisdom, and would be still more conjoined with heaven, since by it he would enter into ideas similar to those of the angels.

That Heaven and Hell are from the Human Race.

311. It is altogether unknown in the christian world that heaven and hell are from the human race, for it is believed that angels were created from the beginning, and that hence came heaven, and that the devil or Satan was an angel of light, but, because he was rebellious, he was cast down with his crew, and that hence came hell. That such a faith should prevail in the christian world is a matter of the greatest wonder to the angels, and especially when they observe that nothing is known concerning heaven, which yet is a primary object of doctrine in the church; and whereas such ignorance prevails, they rejoiced in heart that it has pleased the Lord now to reveal to mankind several particulars respecting heaven, and also respecting hell, and thus, as far as possible, to dissipate the darkness which is every day increasing, because the church is come to its end: wherefore they are willing that I should assert from their mouths, that in the universal heaven there is not a single angel who was created such from the beginning, nor in hell any devil who was created an angel of light and cast down, but that all, both in heaven and in hell, are from the human race, in heaven those who have lived in the world in heavenly love and faith, in hell those who have lived in infernal love and faith, and that hell in the whole complex is what is called the devil and Satan, the term devil being applied to denote that hell which is to the back, inhabited by those who are called evil genii, and the term Satan being applied to denote that hell which is in front, inhabited by those who are called evil spirits :* what is the quality of the one hell, and what the quality of the other, will be shown in the following pages. The reason why the christian world, they added, have conceived such a faith respecting the inhabitants of heaven and the inhabitants of hell, is, because they have misunderstood some passages in the Word, interpreting them only according to the sense of the

* That the hells taken together, or the infernals taken together, are called the devil and Satan, n. 694. That they who have been devils in the world become devils after death, n. 968

letter, and not illustrating and unfolding them by genuine doctrine derived from the Word; when yet the sense of the letter of the Word, unless enlightened by genuine doctrine, distracts the mind with the variety of its objects, whence come ignorance, heresies, and errors.*

312. Another reason why the man of the church so believes, is, because he believes that no man comes into heaven or into hell until the time of the last judgment, concerning which time he hath conceived a notion, that all things visible to the eyes are then to perish, and that new things are to exist, and that the soul will then return into its body, by virtue of which conjunction man will again live as a man: this faith involves another concerning the angels, viz. that they were created so from the beginning, since it cannot be believed that heaven and hell are from the human race, when it is believed that no man comes thither till the end of the world. But that man may be convinced that this is not the case, it hath been given me to hold consort with the angels, and likewise to discourse with those who are in hell, and this now for several years, sometimes continually from morning to evening, and thus to gain information concerning heaven and concerning hell, which is granted with a view to prevent the man of the church from continuing any longer in his erroneous faith concerning resurrection at the day of judgment, and concerning the state of the soul in the mean time, also concerning angels, and concerning the devil; which faith, inasmuch as it is a faith of what is false, involves darkness, and, with those who think on the above subjects from their own proper intelligence, induces doubt, and at length denial: for they say in their hearts, how can so extended a heaven, with so many constellations, with the sun too and the moon, be de-

* That the doctrine of the church must be derived from the Word, n. 3464, 5402, 6832, 10763, 10765. That the Word without doctrine is not understood, n. 9021, 9409, 9424, 9430, 10324, 10431, 10582. That true doctrine is a lamp to those who read the Word, n. 10401. That genuine doctrine must be had from those who are in illustration from the Lord, n. 2510, 2516, 2519, 6424, 10105. That they who are in the sense of the letter without doctrine, never attain any understanding respecting divine truths, n. 9409, 9410, 10582. And that they are led away into several errors, n. 10431. What is the difference between those who teach and learn from the doctrine of the church derived from the Word, and those who teach and learn from the literal sense alone, n. 9025.

stroyed and dissipated ? and how can the stars at that time fall from heaven to the earth, when yet they are greater than the earth ? and how can bodies eaten up by worms, consumed by putridity, and dispersed before every wind, be gathered together again to their soul ? where in the mean time is the soul, and what is its quality when without the sense which it had in the body ? not to mention several similar enquiries, which, inasmuch as they relate to things incomprehensible, cannot become objects of faith, and in several instances destroy faith concerning the life of the soul after death, and concerning heaven and hell, and with those subjects others appertaining to the faith of the church : that they have destroyed faith, is evident from those who say, who hath ever come from heaven and told us that it is so ? what is hell, and is there any such place ? what is meant by man being tormented in eternal fire ? what is the day of judgment, which hath been expected for so many ages ? not to mention several other cases, which imply a denial of all such things : lest, therefore, they who entertain such ideas ,(as is the case with great numbers, who, by reason of their worldly wisdom, are called learned and well informed), should any longer disturb and seduce the simple in faith and heart, and should induce infernal darkness respecting God, respecting heaven, respecting eternal life, and respecting other things in connexion with them, the interiors of my spirit have been opened by the Lord, and thus it hath been given me to discourse with all whom I have ever been acquainted with in the life of the body, after their decease. with some for days, with some for months, and with some for a year, and likewise with others in such numbers that I should not overrate them by calling them a hundred thousand, several of whom were in the heavens, and several in the hells ; I have likewise discoursed with some two days after their departure out of the body, and have told them, that preparations were making at the time for their interment ; to which they replied, that it was proper to reject that which served them for a body and its functions in the world : and they requested me to say, that they were not dead, but that they now live as much men as before, and that they have only migrated from one world into another, and that they are not aware that they have lost any thing, since they are in a body and its senses as before, and likewise in understanding and in will as before, and that they have similar thoughts and affections, similar

sensations, and similar desires, to those which they had in the world. Several of those who were recently dead, when they saw themselves living men as before, and in a similar state, (for after death every one's first state of life is such as it had been in the world, but is successively changed with him, either into heaven or into hell), were affected with new joy at finding themselves alive, and declared that they had not believed this, but were much surprised that they should have lived in such ignorance and blindness concerning the state of their life after death ; and especially that the men of the church are in such ignorance and blindness, when yet they, above all others in the universal terrestrial globe, might have been enlightened on those subjects : * on this occasion they first discovered the cause of that blindness and ignorance, and that it is owing to external things, which relate to the world and to the body, occupying and filling their minds to such a degree, as to render them incapable of being elevated into the light of heaven, and of viewing the things of the church beyond doctrinals; for, from corporeal and worldly things, when they are loved in the degree in which they are loved at this day, there is an influx of mere darkness, which obstructs the passage to higher light.

313. Great numbers of the learned from the Christian world are in amazement when they see themselves, after their decease, in a body, in garments, and in houses, as in the world ; and when they are excited to a recollection of what they thought concerning a life after death, concerning the soul, concerning spirits, and concerning heaven and hell, they are covered with shame, and confess

* That in Christendom at this day few believe that man rises again immediately after death, preface to chap. xvi. Gen. and n. 4622, 10758 ; but that he shall rise again at the time of the last judgment, when the visible world will perish, n. 10594. The reason why it is so believed, n. 10594, 10758. That nevertheless man rises again immediately after death, and that then he is a man as to all and singular things, n. 4527, 5006, 5078, 8939, 8991, 10594, 10758. That the soul which liveth after death is the spirit of man, which in man is the man himself, and likewise in the other life is in a perfect human form, n. 322, 1880, 1881, 3633, 4622, 4735, 5883, 6054, 6605, 6626, 7021, 10594 ; from experience, n. 4527, 5006, 8939 ; from the Word, n. 10597. What is meant by the dead seen in the holy city, Matt. xxvii. 53, n. 9229. In what manner man is raised from the dead, from experience, n. 168 to 189. Concerning his state after resurrection, n. 317, 318, 319, 2119, 5079, 10596. False opinions concerning the soul and its resurrection, n. 444, 445, 4527, 4622, 4658.

that they had thought foolishly, and that the simple in faith thought much more wisely than they did. Exploration was made of the learned, who had confirmed themselves in such ideas, and who had ascribed all things to nature, and it was discovered that their interiors were altogether closed, and their exteriors open, so that they had not looked to heaven, but to the world, consequently also to hell; for in proportion as the interiors are open, in the same proportion man looks to heaven; but in proportion as the interiors are closed, and the exteriors open, in the same proportion he looks to hell: for the interiors of man are formed for the reception of all things of heaven, and the exteriors for the reception of all things of the world, and they who receive the world, and not heaven at the same time, receive hell. *

314. That heaven is from the human race, may be manifest also from this consideration, that angelic minds and human minds are similar, each enjoying the faculty of understanding, of perceiving, and of willing, and each being formed to receive heaven; for the human mind has a relish for wisdom like an angelic mind, but the reason why it does not so far attain wisdom in the world, is, because it is in an earthly body, and in that body its spiritual mind thinks naturally; but it is otherwise when it is loosed from that bodily bond, in which case it no longer thinks naturally, but spiritually, and when it thinks spiritually, it then thinks what is incomprehensible and ineffable to the natural man, thus it becomes wise as an angel; from which circumstances it may be manifest, that the internal of man, which is called his spirit, is in its essence an angel, [see above, n. 57], † which, when it is loosed from the earthly body, is in a human form alike with an angel: that an angel is in a perfect human form, see above, n. 73 to 77: but when the internal of man is not open above, but only beneath, in this

* That in man the spiritual and the natural world are conjoined, n. 6057. That the internal of man is formed for an image of heaven, but the external for an image of the world, n. 3628, 4523, 4524, 6057, 6314, 9706, 10156, 10472.

† That there are as many degrees of life in man, as there are heavens, and that they are opened after death according to his life, n. 3747, 9594. That heaven is in man, n. 3884. That men who live a life of love and charity have in them angelic wisdom, but at the time hidden, and that they come into it after death, n. 2494. That man, in the Word, is called an angel, who receives the good of love and of faith from the Lord, n. 10528.

case, after its separation from the body, it is still in a human form, but direful and diabolical; for it cannot look upwards to heaven, but only downwards to hell.

315. Whosoever is instructed concerning divine order, may also understand that man was created to become an angel, because in him is the ultimate of order, [n. 304], in which that may be formed which is of heavenly and angelic wisdom, and which is capable of being renewed and multiplied: divine order never in any case stops in a middle point, and there forms any thing without its ultimate, for it is not in its fulness and perfection, but proceeds to an ultimate; but when it is in its ultimate, it then forms something, and likewise by mediums there collected renews itself, and gives birth to further productions, which is effected by procreations; wherefore in the ultimate is the seminary of heaven.

316. The reason why the Lord rose again not only as to spirit but also as to body, is, because the Lord glorified His whole Human when He was in the world, that is, made it divine; for the soul, which He had from the Father, was of itself the very Divine itself, and the body was made a likeness of the soul, that is, of the Father, thus also divine; hence it is that He, otherwise than any other man, rose again as to both,* which He also manifested to His disciples, who believed that they saw a spirit when they saw Him, saying, "*Behold My hands and My feet, that I Myself am: handle Me, and see, for a spirit hath not flesh and bones, as ye see that I have*," Luke xxiv. 36, 37, 38; by which words He declared, that He is not only a man as to spirit, but likewise as to body.

317. To the intent that it may be known that man liveth after death, and, according to his life in the world, cometh either into heaven or into hell, several particulars have been manifested to me concerning the state of man after death, which will be treated of in order in the following pages, when we come to speak of the world of spirits.

* That man rises again only as to spirit, n. 10593, 10594. That the Lord alone rose again as to the body also, n. 1729, 2083, 5078, 10825.

Concerning the Nations or People out of the Church in Heaven.

318. It is a general opinion, that they who are born out of the church, and who are called heathens or gentiles, cannot be saved, by reason that they are not in possession of the Word, and they are ignorant of the Lord, without whom there is no salvation; nevertheless, from this consideration alone it may be known, that they likewise are saved, because the mercy of the Lord is universal, that is, extended to every particular person; that they are born men alike with those who are within the church, and who are respectively few; and that it is no fault of theirs that they are ignorant of the Lord. Every one who thinks from any degree of enlightened reason may see, that no man is born for hell, inasmuch as the Lord is love itself, and His love consists in being willing to save all; wherefore also He has provided that all shall have religion, and by it acknowledgment of a Divine, and interior life; for to live according to religion is to live interiorly, since in such case a Divine is respected, and so far as this is respected, so far man does not regard the world, but removes himself from the world, thus from the life of the world, which is exterior life. *

319. That the gentiles are saved alike with Christians, may be known to those who apprehend what it is which makes heaven with man, for heaven is in man, and they who have heaven in themselves come into heaven: heaven in man consists in acknowledging a Divine, and in being led by Him: the first and primary of all religion is to acknowledge a Divine, since without such acknowledgment religion is not religion; the precepts also of every religion have respect to worship, thus they teach in what manner

* That the nations are saved alike with Christians, n. 932, 1032, 1059, 2284, 2589, 2590, 3778, 4190, 4197. Concerning the lot of the nations and people out of the church in the other life, n. 2589 to 2604. That the church is specifically where the Word is, and by it the Lord is known, n. 3857, 10761. Nevertheless, that they who are born where the Word is, and where the Lord is known, are not on that account of the church, but they who live a life of charity and of faith, n. 6637, 10143, 10153, 10578, 10645, 10829. That the church of the Lord is with all in the universe who live in good according to their religious principle, and acknowledge a Divine, [Being or Principle,] and that they are accepted of the Lord, and come into heaven, n. 2589 to 2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256.

the Divine is to be worshipped, so that the worship may be acceptable to Him; and when this gains admittance into man's mind, thus in proportion as he wills it, or in proportion as he loves it, in the same proportion he is led of the Lord. It is a known thing that the gentiles live a moral life alike with Christians, and that several of them live a better life than Christians do: moral life is lived either for the sake of the Divine, or for the sake of men in the world; the moral life which is lived for the sake of the Divine is spiritual life; both appear alike in the external form, but in the internal form they are altogether different; one saves man, the other does not save him; for he who lives a moral life for the sake of the Divine, is led by the Divine, but he who lives a moral life for the sake of men in the world, is led by himself. This case may be illustrated by an example: he who does no evil to his neighbour because evil is contrary to religion, thus contrary to the Divine, abstains from doing evil from a spiritual motive; but he who does no evil to another merely on account of the fear of the law, of the loss of reputation, of honour, or of gain, thus for the sake of himself and the world, abstains from doing evil on a merely natural ground, and is led by himself; the life of this latter one is natural. But that of the former one is spiritual: the man whose moral life is spiritual, has heaven in himself, but he whose moral life is only natural, has not heaven in himself; the reason is, because heaven flows-in from above, and opens man's interiors, and by [or through] the interiors flows-in into the exteriors; but the world flows in from a lower region, and opens the exteriors, but not the interiors, since influx is not given from the natural world into the spiritual, but from the spiritual world into the natural; wherefore if heaven be not received at the same time, the interiors are closed: from these considerations it may be seen, who receive heaven in themselves, and who do not receive. But heaven in one person is not similar as to quality with heaven in another, differing in each according to the affection of good and of the truth thence derived; they who are in the affection of good for the sake of the Divine, love divine truth, for good and truth mutually love each other, and are desirous of being conjoined;* wherefore the nations or gen-

* That between good and truth there is the resemblance of a marriage, n 1904, 2173, 2503. That good and truth are in a perpetual tendency to conjunc

tiles, although they are not in genuine truths during their abode in the world, still receive them from love in the other life.

320. There was a certain spirit from amongst the gentiles, who had lived in the world in the good of charity according to his religion, and when he heard Christian spirits reasoning concerning articles of faith, (for spirits reason much more fully and acutely with each other than men, especially concerning goods and truths,) he wondered at their disputing in such a manner, and said that he was not willing to hear them, because they reasoned from appearances and fallacies, instructing them by observing—If I am good, I can know, from good itself, what things are true, and what I do not know, I am able to receive.

321. I have been instructed on many occasions, that the gentiles who have led a moral life, and have lived in obedience and subordination, and in mutual charity according to their religion, and have hence received something of conscience, are accepted in the other life, and are there instructed with solicitous attention by the angels in the goods and truths of faith, and that when they are being instructed they behave themselves modestly, intelligently, and wisely, easily receiving and imbuing truths; they have never also formed to themselves falses contrary to the truths of faith, and which it may be necessary to shake off, still less scandals against the Lord, like many Christians, who cherish no other idea concerning Him than as of an ordinary man; the case is otherwise with the gentiles, who, when they hear that God was made a Man, and thus manifested Himself in the world, instantly acknowledge it, and adore the Lord, saying, that God has altogether manifested Himself, because He is the God of heaven and of earth, and because the human race are His.* It is a divine verity,

tion, and that good desires truth and its conjunction, n. 9206, 9207, 9495. In what manner the conjunction of good and of truth is effected, and with whom, n. 3834, 3843, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623 to 7627, 9258.

* The difference between the good in which the nations are, and that in which Christians are, n. 4189, 4197. Concerning the truths appertaining to the nations, n. 3263, 3778, 4190. That the interiors cannot be so closed with the nations, as with Christians, n. 9256. That neither can so thick a cloud be given with the nations, who live according to their religious principle in mutual charity, as with the Christians who live in no charity, the reasons, n. 1059, 9256. That the nations cannot profane the holy things of the church like Christians, because they

that without the Lord there is no salvation, but this is to be understood as implying, that there is no salvation but from the Lord. In the universe there are many earths, and all full of inhabitants, yet scarce any of them are acquainted that the Lord assumed the Human in our earth; nevertheless, inasmuch as they adore the Divine Being under a human form, they are accepted and led of the Lord; on which subject see a small treatise *concerning the Earths in the Universe.*

322. There are amongst the gentiles, as amongst Christians, both the wise and the simple; and that I might be instructed as to their quality, it has been given me to discourse with both, sometimes for hours and days: but at this day there are no such wise ones in existence as in ancient times, especially in the ancient church, which was diffused through a great part of Asia, and from which religion was communicated to several nations. That I might know of what quality they were, it has been granted me to hold familiar discourse with some of them. There was a certain one presented before me, who formerly ranked amongst those of superior wisdom, and was thence also well known in the learned world, with whom I conversed on various subjects; it was given me to believe that it was Cicero; and whereas I knew that he was a wise man, I entered into discourse with him concerning wisdom, concerning intelligence, concerning order, concerning the Word, and lastly concerning the Lord: concerning wisdom he said, that there is no other wisdom than what relates to life, and that wisdom cannot be predicated of any thing else: concerning intelligence, that it is derived from wisdom: concerning order, that order is from the Supreme God, and that to live in that order is to be wise and intelligent: as to what concerns the Word, when I read to him some parts of the prophetical writings, he was exceedingly delighted, especially at the consideration, that singular the names and singular the expressions signified interior things, wondering greatly that the learned at this day are not delighted with such study: I perceived manifestly that the interiors of his thought or mind

are not acquainted with them, n. 1327, 1328, 2051. That they are afraid of Christians on account of their lives, n. 2596, 2597. That they who have lived well, according to their religious principle, are instructed by the angels, and easily receive the truths of faith, and acknowledge the Lord, n. 2049, 2595, 2598, 2600, 2601, 2603, 2661, 2863, 3263.

were open; he said that he could no longer listen, because he perceived a sanctity, which affected him so interiorly that he could not endure it: at length I discoursed with him concerning the Lord, saying that He was born a man, but conceived of God, and that He put off the maternal human, and put on the Divine Human, and that it is He who governs the universe; to this he replied, that he knew several things respecting the Lord, and apperceived in his manner that if mankind was to be saved it could not have been otherwise effected: in the mean time some ill-disposed Christians infused various scandals, but he paid no attention to them, observing that it was not to be wondered at, because in the life of the body they had imbibed unbecoming ideas on the subject, and that, until such ideas were dispersed, confirming proofs could not be admitted with them, as with those who are in ignorance.

323. It has also been granted me to discourse with others who lived in ancient times, and who then ranked amongst the more wise; they were seen at first in front at a distance, and at that distance they were able to apperceive the interiors of my thoughts, thus many things fully; from one idea of thought they could discover the whole series, and by the delightful things of wisdom fill it with pleasant representations; hence it was perceived that they were amongst the wiser sort, and it was told me that they were of the ancients, and thus they approached nearer, and when on this occasion I read to them something from the Word, they were very greatly delighted; I perceived their delight and gratification, which arose principally from this consideration, that all and singular things which they heard from the Word, were representative and significative of celestial and spiritual things; they said, that in their time, when they lived in the world, their manner of thinking and speaking, and also of writing, was of a like quality, and that this was the study of their wisdom.

324. But as to what concerns the gentiles of the present day, they are not so wise, yet most of them are simple of heart; in the other life such of them receive wisdom as have lived in mutual charity, of whom it is allowed to adduce an example or two. Whilst I was reading the xvii. and xviii. chapters of Judges concerning Micah, and how the sons of Dan took away his graven image, the Theraphim, and the Levite, a gentile spirit was present on the occasion, who in the life of the body had adored a graven image;

when he attentively heard what was done to Micah, and the grief which he endured on account of his graven image, he was also himself overtaken and affected with grief, insomuch that he scarce knew what to think by reason of interior sorrow; this sorrow was perceived, and at the same time innocence was perceived in singular his affections: christian spirits were also present, who observed and wondered that the worshipper of a graven image should be moved with so great an affection of mercy and of innocence. Afterwards good spirits discoursed with him, who observed, that a graven image ought not to be worshipped, and that, as being a man, he was capable of understanding this, but that, separate from a graven image, he ought to think of God the Creator and Governor of the universal heaven and the universal earth, and that that God is the Lord: when these observations were made, it was given to perceive the interior adoration with which he was affected, and which was communicated to me, which was much more holy than what has place with christians; from which circumstance it may be manifest that the gentiles come into heaven at this day more easily than christians, according to the words of the Lord in Luke: "*Then shall they come from the east and the west, and from the north and the south, and shall lie down in the kingdom of God: and lo, there are last who shall be first, and there are first who shall be last*," xiii. 29, 30; for in the state in which he was, he was capable of being imbued with all things of faith, and of receiving them with interior affection, for there appertained to him the mercy which is of love, and in his ignorance there was innocence, and when these are present, all things of faith are received as it were spontaneously, and this with joy: he was afterwards received amongst the angels.

325. One chorus at a distance was heard on a certain morning, and from the representations of the chorus it was given to know that they were Chinese, for they presented a species of a woolly goat, also a cake of millet, and an ebony spoon, and likewise the idea of a floating city; they desired to come nearer to me, and when they applied themselves, they said that they wished to be alone with me, that they might open their thoughts; but they were told that they were not alone, and that there were others who were indignant at their wishing to be alone, when yet they were merely guests; on perceiving their indignation, they began to consider

whether they had transgressed against their neighbour, and whether they had claimed any thing to themselves which belonged to others ; (all thoughts in the other life are communicated ;) it was given to perceive the disturbance of their mind [*animus*] arising from the idea that possibly they had done an injury, grounded also in the shame which they thence took to themselves, and at the same time in other well-disposed affections, which made it evident that they were endowed with charity. I presently entered into discourse with them, and at length also concerning the Lord, but when I called Him by His name Christ, there was a certain repugnance perceived on their part, the cause of which was discovered to originate in the ideas they had received in the world, in consequence of knowing that christians lived worse than they did, and were not in charity ; but when I gave Him simply the name of Lord, they were then interiorly affected : they were afterwards instructed by the angels that the christian doctrine, above every other in the universe, prescribes love and charity, but that there are few who live according to it. There are gentiles who, during their life in the world, were apprised, both from conversation and from rumour, that christians live evil lives, being addicted to adultery, to hatred, to quarrelling, to drunkenness, and similar disorders, at which they shuddered, because such things are contrary to their religion : these in the other life are more afraid than others of receiving the truths of faith, but they are instructed by the angels that the christian doctrine, and the faith itself, teaches altogether otherwise, but that christians live less according to their doctrinals than the gentiles do : on perceiving these things, they receive the truths of faith, and adore the Lord, but not so quickly.

326. It is a general law, that the gentiles who have adored any god, under an image or statue, or any graven object, should, when they come into the other life, be introduced to some who are substituted in the place of their gods or idols, for the purpose of dispersing their phantasies ; and when they have remained with them for some days, they are thence removed. They who have adored men are also occasionally introduced to them, or to others who personate them, as is frequently the case with the Jews, who are thus introduced to Abraham, to Jacob, to Moses, to David ; but when they perceive that they are men like others, and that they are incapable of affording any aid, they are ashamed, and are con-

veyed to their respective places, according to their lives. Amongst the nations in heaven, the Africans are principally beloved, for they receive the goods and truths of heaven more easily than others do: they are particularly desirous to be called obedient, but not faithful, observing that christians, as possessing the doctrine of faith, may be called faithful, but not so themselves, unless they receive that doctrine, or, as they term it, are capable of receiving.

327. I have discoursed with some who were in the ancient church, (that is called the ancient church which was after the flood, extending at that time through several kingdoms, viz. through Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philisthæa even to Tyre and Zidon, through the land of Canaan on this side and beyond Jordan),* and who then knew that the Lord was to come, and who were imbued with the goods of faith, but still declined from the faith, and became idolaters: they were in front towards the left, in a dark place, and in a miserable state: their discourse was like the sound of a pipe, of one tone, almost void of rational thought: they said that they had been there for several ages, and that they are occasionally taken out thence, that they may serve others for certain uses which are vile. From them it was given to think of several christians, who are not exteriorly idolaters, but interiorly, being worshippers of themselves and of the world, and denying the Lord in heart, what lot awaits them in the other life.

328. That the church of the Lord is spread through the universal terrestrial globe, thus is universal, and that in it are all they

* That the first and most ancient church in this earth was that which is described in the first chapters of Genesis, and that that church, above all others, was celestial, n. 607, 895, 929. 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942. 10545. What is their quality in heaven, n. 1114 to 1125. That there were various churches after the flood, which are called ancient churches, concerning which, n. 1125, 1126, 1127, 1327, 10355. What was the quality of the men of the ancient church, n. 609, 895. That the ancient churches were representative churches, n. 519, 521, 2896. That the ancient church had a Word, but that it is lost, n. 2897. What was the quality of the ancient church when it began to decline, n. 1128. The difference between the most ancient church and the ancient one, n. 597, 607, 640, 641, 765, 784, 895, 4493. That the statutes, the judgments, the laws, which were commanded in the Jewish church, were in part like those which were in the ancient church, n. 4288, 4449, 10149. That the Lord was the God of the most ancient church, and likewise of the ancient, and that He was called Jehovah, n. 1343, 6846.

who have lived in the good of charity according to their religion, and that the church where the Word is, and where by it the Lord is known, is, to those who are out of the church, as the heart and lungs in man, from which all the viscera and members of the body derive life according to their forms, situations, and conjunctions, may be seen above, n. 308.

Concerning Infants in Heaven.

329. It is the belief of some, that only the infants who are born within the church come into heaven, but not those who are born out of the church, assigning as a reason, that infants within the church are baptized, and by baptism are initiated into the faith of the church: but they are not aware, that no one has admission into heaven, nor becomes receptive of faith, by baptism, for baptism is only for a sign and memorial that man is to be regenerated, and that he is capable of being regenerated who is born within the church, since in the church there is the Word containing the divine truths by which regeneration is effected, and in the church the Lord is known, from whom regeneration is derived.* Let them know, therefore, that every infant, wheresoever he is born, whether within the church or out of it, whether of pious parents or impious, is received, when he dies, by the Lord, and educated in heaven, and, according to divine order, is taught, and is imbued with the affections of good, and by them with the knowledges of truth; and afterwards, as he is perfected in intelligence and wisdom, he is introduced into heaven, and becomes an angel. Every one who thinks from reason, may know that no one is born for hell, but all for heaven, and that man himself is in fault if he comes into hell; but that infants are incapable as yet of committing any fault.

330. Infants who die are alike infants in the other life, possessing a like infantile mind [*animus*], a like innocence in ignorance,

* That baptism signifies regeneration from the Lord by the truths of faith derived from the Word, n. 4255, 5120, 9089, 10239, 10386, 10387, 10388, 10392. That baptism is a sign that man is of the church where the Lord is acknowledged, from whom regeneration is derived, and where the Word is containing the truths of faith, by which regeneration is effected, n. 10386, 10387, 10388. That baptism doth not confer faith nor salvation, but that it testifies that they who are regenerating will receive them, n. 10391.

and a like tenderness in all things, being only in the rudiments of the capacity of becoming angels: for infants are not angels, but become angels: for every one, on his decease, is in a similar state of life [to that in which he was in the world], an infant in the state of an infant, a child in the state of a child, a youth, a man, an old man, in the state of youth, of manhood, and of age; but the state of every one is afterwards changed; yet the state of infants exceeds the state of all others in this respect, that they are in innocence, and that evil derived from actual life is not yet rooted in them: innocence also is of such a nature, that all things of heaven may be implanted in it, for innocence is the receptacle of the truth of faith and of the good of love.

331. The state of infants in the other life is much more excellent than the state of infants in the world, inasmuch as they are not clothed with an earthly body, but with a body like that of the angels; the earthly body in itself is heavy or dull, nor does it receive its first sensations and first motions from the interior or spiritual world, but from the exterior or natural world. Infants, therefore, in the world, must learn to walk, to gesticulate, and to speak, yea, their senses, as the senses of seeing and of hearing, are to be opened by use: it is otherwise with infants in the other life, who, as being spirits, act immediately according to their interiors, walk without previous use, and also speak, but at first from general affections not yet so distinguished into ideas of the thoughts, though in a short time they are initiated also into these latter, and this by reason that their exteriors are homogeneous to their interiors. That the speech of the angels flows from affections variegated by ideas of thought, so that their speech is altogether conformable to their thoughts grounded in affection, see above, n. 234 to 245.

332. Infants, as soon as they are raised from the dead, which is effected immediately after their decease, are taken into heaven, and are delivered to the care of angels of the female sex, and who in the life of the body tenderly loved infants, and at the same time loved God: these angels, inasmuch as in the world they loved all infants from a sort of maternal tenderness, receive them as their own, and the infants also, by virtue of a propensity implanted in them, love them as their own mothers: every female angel has as many infants under her care, as she desires from a spiritual maternal affection. This heaven appears in front over against the fore-

head, directly in the line or radius in which the angels look at the Lord; the situation of that heaven is such, because all infants are under the immediate auspices of the Lord; they derive influx also from the heaven of innocence, which is the third heaven.

333. Infants are of different dispositions, some being of the same disposition as the spiritual angels, and some of the same as the celestial angels; the infants who are of a celestial disposition appear in the heaven above mentioned to the right, whilst they who are of a spiritual disposition appear to the left. All infants, in the Grand Man, which is heaven, are in the province of the eyes, in the province of the left eye if they be of a spiritual disposition, and in the province of the right eye if they be of a celestial disposition; and this by reason that the Lord appears to the angels who are in the spiritual kingdom before the left eye, and to those who are in the celestial kingdom before the right eye [see above, n. 118.] From this circumstance of infants being in the province of the eyes in the Grand Man or heaven, it is also evident that infants are under the immediate sight and auspices of the Lord.

334. In what manner infants are educated in heaven, shall also be briefly shown. From their tutoress they learn to speak: their first speech is merely a tone of affection, which by degrees becomes more distinct as the ideas of thought enter; for the ideas of thought derived from the affections give expression to all angelic speech, on which subject see its proper article, n. 234 to 245. Into their affections, which all proceed from innocence, are first insinuated such things as appear before their eyes, and are delightful; and as these things are from a spiritual origin, the things of heaven flow-in into them at the same time, by which their interiors are opened, and thus they are every day perfected: after the period of this first age, they are translated into another heaven, where they are instructed by masters: and so they proceed.

335. Infants are instructed principally by representatives adequate to their capacities, the beauty of which, and the fulness of wisdom which they derive from an interior ground, exceed all belief; thus by degrees intelligence is insinuated into them, which derives its soul from good. It is here allowed to mention two representatives, which it was granted me to see, from which a conclusion may be formed in regard to the rest. They first represented the Lord rising from the sepulchre, and at the same time the uni-

tion of His Human with the Divine, which they effected in a manner so wise as to exceed all human wisdom, and at the same time in an innocent infantile manner: they also presented the idea of a sepulchre, but not at the same time the idea of the Lord, except so remotely that it was scarcely perceived to be the Lord, only as it were at a distance, by reason that in the idea of a sepulchre there is something dismal or funereal, which they thus removed: afterwards they admitted with discretion into the sepulchre something atmospherical appearing as thin watery, by which they signified spiritual life in baptism, yet again by a decent removal [of every thing dismal or funereal]. Afterwards I saw represented by them the Lord's descent to those who were in prison, and His ascent with the prisoners into heaven, and this with incomparable prudence and piety; and, what was peculiarly infantile, they let down small cords almost invisible, very soft and tender, by which they assisted the Lord in His ascent; influenced always by a holy fear, lest any thing in the representative should border upon any thing destitute of the spiritual celestial: not to mention other representatives in use amongst them, and by which they are brought into the knowledges of truth and the affections of good, as by sports suitable to the minds of infants.

336. The quality of their tender understanding was also shown to me: when I repeated the Lord's prayer, and on this occasion they flowed-in from their intellectuals into the ideas of my thought, it was apperceived that their influx was so tender and soft, as to be nearly that of affection only; and at the same time it was observed on the occasion, that their intellectual was open even from the Lord, for what proceeded from them was like something transfluent, or as if it only flowed through them: the Lord also flows-in chiefly from the inmost into the ideas of infants, for nothing closes those ideas, as with adults, no false obstructing the understanding of truth, nor any life of evil obstructing the reception of good, and thus the reception of wisdom. From these considerations it may be manifest, that infants do not come instantly after death into an angelic state, but that they are successively introduced by the knowledges of good and truth, and this according to all heavenly order; for the smallest of all things of their natural disposition are known to the Lord, wherefore according to all and singular the

movements of their inclination they are led to receive the truths of good and the goods of truth.

337. In what manner all things are insinuated into them by delights and pleasantnesses which are suited to their temper, has been also shown to me; for it was given me to see infants handsomely clothed, having their breasts adorned with garlands of flowers resplendent with the most pleasing and celestial colours, which also encircle their tender arms: on a certain occasion it was also given me to see infants with their tutoresses accompanied by virgins in a paradisiacal garden, not consisting so much of ornamental trees, as of laurel espaliers, and thus of porticos with paths conducting towards the interior parts; the infants themselves were clothed in the manner mentioned above, and when they entered in, a most delightful splendour was imparted to the flowers above the entrance: hence it may be manifest what is the quality of their delights, and also that by pleasantnesses and delights they are introduced into the goods of innocence and charity, which goods are continually insinuated from the Lord by those delights and pleasantnesses.

338. It was shown me by a mode of communication familiar in the other life, what is the nature of the ideas of infants when they see any objects; it was as if all and singular things were alive, whence in every idea of their thought there is life: and it was perceived that the ideas which infants on earth have are nearly similar, when they are engaged in their little pastimes, for as yet they have not the reflection, such as adults have, to know what is inanimate.

339. It was said above, that infants are of a temper either celestial or spiritual: they who are of a celestial temper are well distinguished from those who are of a spiritual temper; the former think, speak, and act with a greater degree of softness, so that scarce any thing appears but as something flowing from the good of love to the Lord and towards other infants; whereas the latter do not express so much softness, but in singular the things appertaining to them there is manifested a sort of fluttering like the wings of birds, which is also evident from their indignation: not to mention other marks of distinction.

340. It may be supposed by many, that infants remain infants in heaven, and that they are as infants among the angels. They

who are in ignorance of what an angel is, may have been confirmed in this opinion from the images occasionally exhibited in temples, where angels are exhibited as infants: but the case is altogether otherwise: intelligence and wisdom are what make an angel, and so long as infants are without intelligence and wisdom, they associate indeed with angels, yet they are not angels; but when they are intelligent and wise, they then first become angels: yea, what I have wondered at, they then no longer appear as infants, but as adults, for then they are no longer of an infantile disposition, but of a more adult angelic temper; intelligence and wisdom produce this effect. The reason why infants, as they are perfected in intelligence and wisdom, appear more adult, thus as lads and young men, is, because intelligence and wisdom constitute essential spiritual nourishment;* therefore the things which nourish their minds, nourish also their bodies, and this from correspondence, for the form of the body is nothing but an external form of the interiors. It is to be noted, that infants in heaven do not advance in age beyond early youth, and stop at that period to eternity. That I might know of a certainty that this is the case, it has been given me to discourse with some who have been educated as infants in heaven, and who had grown up there: with some also when they were infants, and afterwards with the same when they became youths; and I have heard from them the career of their life from one age to another.

341. That innocence is the receptacle of all things of heaven, and thus that the innocence of infants is the plane of all the affections of good and truth, may be manifest from what was shown above, n. 276 to 283, concerning the innocence of the angels in heaven, viz. that innocence consists in being willing to be led of the Lord, and not of self, consequently that man is so far, in innocence as he is removed from his own proprium, and so far as any one is removed from his own proprium, that so far he is in the proprium of the Lord; the proprium of the Lord is what is call-

* That spiritual food is science, intelligence and wisdom, thus the good and truth from which those things are derived, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5656, 8502, 9003. Hence that food in a spiritual sense is every thing which comes forth from the mouth of the Lord, n. 681. That bread signifies all food in general, therefore it signifies every good celestial and spiritual, n. 276, 680, 2165, 2177, 3478, 6118, 8410. The reason is, because those things nourish the mind, which is of the internal man, n. 4459 5293, 5576, 6277, 8418.

ed the Lord's justice and merit. But the innocence of infants is not genuine innocence, because as yet it is without wisdom; genuine innocence is wisdom, for so far as any one is wise, so far he loves to be led of the Lord; or, what is the same thing, so far as any one is led of the Lord, so far he is wise. Infants therefore are led from external innocence, in which they first are, which is called the innocence of infancy, to internal innocence, which is the innocence of wisdom; this latter innocence is the end of all their instruction and progress; wherefore when they come to the innocence of wisdom, the innocence of infancy, which in the mean time had served them as a plane, is then conjoined to them. The nature and quality of the innocence of infants was represented to me by a kind of wooden image almost void of life, which is vivified in proportion as they are perfected by the knowledges of truth and the affections of good; and afterwards was represented the quality of genuine innocence by a most beautiful infant altogether alive and naked: for the innocents themselves, who are in the inmost heaven, and thus nearest to the Lord, appear before the eyes of other angels no otherwise than as infants, and some of them naked, for innocence is represented by nakedness which excites no shame, as is written concerning the first man and his wife in paradise, Gen. chap. ii. 25; wherefore also, when their state of innocence perished, they were ashamed of nakedness, and hid themselves, chap. iii. 7, 10, 11. In a word, the wiser the angels are, so much the more innocent they are, and the more innocent they are, so much the more they appear to themselves like infants: hence it is that infancy, in the Word, signifies innocence [see above, n, 278.]

342. I have discoursed with the angels concerning infants, enquiring whether they were pure from evils, because they have no actual evil, like adults; but I was told, that they are equally in evil, yea, that they in like manner are nothing but evil;* but that

* That all men whatsoever are born into evils of every kind, insomuch that their proprium [or selfhood] is nothing but evil, n. 210, 215, 731, 874, 875, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. That man therefore must be re-born, that is, regenerated, n. 3701. That the hereditary evil of man consists in loving himself above God, and the world above heaven, and in making no account of his neighbour in comparison with himself, except only for the sake of himself, thus in regarding himself alone, so that it consists in the love of self and of the world, n. 694, 731, 4317, 5660. That from the love of self and of the world, when those loves predominate, come all evils,

they, like all angels, are withheld from evil and are held in good by the Lord, insomuch that it appears to them as if they were in good of themselves: wherefore also infants, after they become adults in heaven, lest they should entertain a false opinion concerning themselves, and imagine that the good appertaining to them is from them and not from the Lord, are remitted occasionally into their own evils which they have received hereditarily, and are left in them until they know, acknowledge, and believe, that the case is so. A certain one, who died an infant, but who grew up in heaven, [he was the son of a certain king,] was in a similar opinion, wherefore he was remitted into the life of evils in which he was born, and then I perceived from the sphere of his life that he had a disposition to domineer over others, and that he made light of adulteries, which evils he had derived hereditarily from his parents: but after he acknowledged that he was of such a quality, he was then again received amongst the angels with whom he was before associated. No one in the other life ever suffers punishment on account of hereditary evil, because it is not his, thus it is no fault of his that he is of such a quality; but he suffers punishment on account of the actual evil which is his own, thus in proportion as he has appropriated to himself hereditary evil by actual life. The reason why infants, when they become adult, are remitted into a state of their hereditary evil, is, not that they may suffer punishment for it, but that they may learn that of themselves they are nothing but evil, and that by the mercy of the Lord they are taken out of the hell which appertains to them [*quod apud eos*,] and introduced into heaven, which introduction is not for any merit of their own, but from the Lord; and thus to prevent their boasting before others of any good that appertains to them, since this is contrary to the good of mutual love, as it is contrary to the truth of faith.

343. On several occasions, when some infants have been together with me in choirs, at a time when they were as yet altogether infantile, their speech was heard as somewhat tender and inordinate, proving that they did not yet act in unity, as they do after-

n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7480, 7488, 8318, 9335, 9348, 10038, 10742. Which evils are contempt of others, enmity, hatred, revenge, cruelty, deceit, n. 6667, 7372, 7373, 7374, 9348, 10038, 10742. And that from these evils comes all that is false, n. 1047, 10283, 10284, 10286. That those loves rush headlong so far as the reins are given them, and that the love of self aspires even to the throne of God, n. 7375, 8678.

wards when they become more adult; and, what surprised me, the spirits attendant on me could not refrain from leading them to speak, such desire being innate in spirits; but it was observed, on all these occasions, that the infants resisted, not being willing so to speak, which refusal and resistance was attended with a species of indignation, as I have often apperceived; and when they had any liberty given them of speaking, they said only *that it is not so:* I have been instructed that such is the temptation of infants, in order to accustom and inaugurate them, not only in resisting what is false and evil, but also to teach them that they should not think, speak, and act from another, consequently that they should not suffer themselves to be led by any other than the Lord alone.

344. From the considerations above adduced, it may evidently appear what is the nature of the education of infants in heaven, viz. that by the intelligence of truth and the wisdom of good they are introduced into angelic life, which is love to the Lord and mutual love, in which loves is innocence. But how contrary the education of infants on earth is, in many cases, may be manifest from the following example: I was in the street of a great city, and I saw little boys fighting with each other, whilst a crowd flocked round them enjoying the sight with much gratification, and I was informed, that the parents themselves excite their little boys to such combats: the good spirits and angels, who saw through my eyes what was passing expressed such aversion at the sight, that I perceived their horror, and especially at this consideration, that the parents incited them to such things; they said, that thus in early life parents extinguish all mutual love, and all innocence, which infants receive from the Lord, and initiate them into hatred and revenge; consequently that they studiously exclude their children from heaven, where there is nothing but mutual love. Let parents therefore, who wish well to their children, beware of such practices.

345. What the difference is between those who die infants and those who die adults, shall also be shown. They who die adults have a plane acquired from the earthly and material world, which plane they carry along with them: this plane is their memory and its corporeal natural affection; this remains fixed, and is then quiescent; but still it serves their thought after death as an ultimate plane, for the thought flows-in into it: hence it is, that such

as that plane is, and such as is the correspondence of the rational with the things contained in it, such after death is the man. But infants who die infants, and are educated in heaven, have not such a plane, but a spiritual natural plane, inasmuch as they derive nothing from the material world and the terrestrial body, wherefore they cannot be in such gross affections and consequent thoughts, for they derive all things from heaven. Moreover, infants do not know that they had been born in the world, wherefore they believe themselves born in heaven; consequently they do not know of any other nativity than what is spiritual, which is effected by the knowledges of good and truth, and by intelligence and wisdom, by virtue whereof man is man; and whereas these are from the Lord, they believe, and love to believe, that they are of the Lord Himself. Nevertheless the state of men who grow up to years of maturity on earth, may become equally perfect as the state of infants who grow up in heaven, provided they remove corporeal and terrestrial loves, which are the loves of self and of the world, and in their place receive spiritual loves.

Concerning the Wise and the Simple in Heaven.

346. It is believed that the wise will possess glory and eminence in heaven above the simple, because it is said in Daniel, "*The intelligent shall shine as with the splendor of the expanse; and they who justify many as the stars for ever*," xii. 3; but few are aware who are meant by the intelligent, and by those who justify: it is commonly believed, that they are those who are called the erudite and learned, especially those who have been teachers in the church, and who have excelled others in doctrine and preaching, and especially those amongst them who have converted many to the faith: all such in the world are believed to be the intelligent, but still they are not the intelligent in heaven, of whom the above words are spoken, unless their intelligence be heavenly intelligence, the nature and quality of which shall be shown in what follows.

347. Heavenly intelligence is interior intelligence, arising from the love of truth, not for the sake of any glory in the world, nor for the sake of any glory in heaven, but for the sake of truth itself, which excites inmost affection and delight; they who are affected

and delighted with truth itself, are affected and delighted with the light of heaven, and they who are affected and delighted with the light of heaven, are also affected and delighted with divine truth, yea with the Lord Himself, for the light of heaven is divine truth, and divine truth is the Lord in heaven, [see above, n. 126 to 140.] This light does not enter except into the interiors of the mind, for the interiors of the mind are formed to receive it, and as it enters, it also affects and delights, for whatsoever flows-in from heaven and is received, has in it what is delightful and pleasant; hence comes the genuine affection of truth, which is the affection of truth for the sake of truth: they who are in that affection, or, what is the same thing, who are in that love, are in heavenly intelligence, and shine in heaven as with the splendor of the expanse; the reason why they shine is, because divine truth, wheresoever it is in heaven, is lucid, [see above, n. 132;] and the expanse of heaven, from correspondence, signifies that interior intellectual, appertaining both to angels and men, which is in the light of heaven. But they who are in the love of truth for the sake of glory in the world, or for the sake of glory in heaven, cannot shine in heaven, inasmuch as they are not delighted and affected with the light itself, but with the light of the world, and this latter light without the former is mere thick darkness in heaven;* for self-glory predominates, because it is the end principally respected, and when that glory is the end principally respected, in such case the man respects himself principally, and respects the truths, which are subservient to his own glory, only as means conducive to the end, and as instruments of service: for he who loves divine truths for the sake of his own glory, respects himself in divine truths, and not the Lord, consequently he turns his sight, which is that of the understanding and faith, from heaven to the world, and from the Lord to himself; hence it is, that persons of such a quality are in the light of the world, and not in the light of heaven. These in the

* That the light of the world is for the external man, the light of heaven for the internal, n. 3222, 3223, 3337. That the light of heaven flows-in into natural lumen, and that the natural man is so far wise, as he receives the light of heaven, n. 4302, 4408. That from the light of the world, which is called natural lumen, the things which are in the light of heaven cannot be seen, but *vice versa*. n. 9754. Wherefore they who are in the light of the world alone do not perceive those things which are in the light of heaven, n. 3108. That the light of the world is thick darkness to the angels, n. 1521, 1783, 1880.

external form, thus before men, appear equally intelligent as those who are in the light of heaven, by reason that they discourse in like manner, and occasionally in external appearance with more wisdom, because excited by self-love, and taught to assume the semblance of heavenly affections; but still in the internal form, in which they appear before the angels, they are altogether of another character. From these considerations it may in some degree be manifest, who they are that are understood by the intelligent who shall shine in heaven as with the splendor of the expanse: but who they are that are understood by those who justify many, who shall shine as the stars, shall now be shown.

348. By those who justify many are understood those who are wise, and in heaven they are called wise who are in good, and they are in good in heaven who commit divine truths immediately into the life, for divine truth, when it is made truth of life, becomes good, inasmuch as it becomes of the will and love, and whatsoever is of the will and love is called good; these therefore are called the wise, for wisdom is of the life: but they are called intelligent who do not commit divine truths immediately to the life, but first to the memory, from which they are afterwards brought forth and committed to life: in what manner and in what degree the former and the latter differ in the heavens, may be seen in the article which treats of the two kingdoms of heaven, the celestial and the spiritual, n. 20 to 28, and in the article treating of the three heavens, n. 29 to 40. They who are in the Lord's celestial kingdom, consequently who are in the third or inmost heaven, are called just, by reason that they attribute nothing of justice to themselves, but all to the Lord. The justice of the Lord in heaven is the good which is from the Lord;* wherefore these are here meant by those who justify, and these also are they concerning whom the Lord saith, "*The just shall shine as the sun in the kingdom of My Father*," Matt. xiii. 43: the reason why they shall shine as the sun, is, because they are in love to the Lord from the Lord, and that love is

* That the merit and justice of the Lord is the good which rules in heaven, n 9486, 9986. That a just and justified person is one to whom the merit and justice of the Lord is ascribed; and he is unjust who hath his own justice and self-merit, n. 5069, 9263. What is the quality of those in the other life who claim justice to themselves, n. 942, 2027. That justice, in the Word, is predicated of good, and judgment of truth, hence to do justice and judgment is to do what is good and true, n. 2235, 9857

understood by the sun [see above, n. 116 to 125;] the light also appertaining to them is flaming, and the ideas of their thought partake of flaming, because they receive the good of love immediately from the Lord, as the sun in heaven.

349. All who have procured to themselves intelligence and wisdom in the world, are accepted in heaven and become angels, every one according to the quality and quantity of intelligence and wisdom: for whatsoever a man acquires to himself in the world, this remains, and he carries it along with him after death, and likewise it is increased and filled, yet within the degree of the affection and desire of truth and its good, but not beyond that degree; they who have had little of affection and desire, receive little, but still as much as they can receive within that degree; but they who have had much of affection and desire, receive much; the degree itself of affection and desire is as the measure, which is increased to the full, more therefore to him who has a great measure, and less to him who has a small one: the ground and reason of all this is, because the love, which is the source of affection and desire, receives every thing which is in agreement with itself, hence in proportion to the quantity of the love is the quantity received. This is understood by the Lord's words: "*To every one who hath, shall be given, that he may have more abundantly*," Matt. xiii. 12; chap. xxv. 29: "*Into the bosom shall be given good measure, pressed down, shaken together, and running over*," Luke vi. 38.

350. All are received into heaven who have loved what is true and good for the sake of what is true and good; they therefore who have loved much, are those who are called wise, but they who have loved little, are they who are called simple: the wise in heaven are in much light, but the simple in heaven are in lesser light; every one according to the degree of the love of good and truth. To love truth and good for the sake of truth and good, is to will them and to do them, for they who will and do are they who love, but not they who do not will and do: these also are they who love the Lord, and are loved by the Lord, inasmuch as good and truth are from the Lord, and because they are from the Lord the Lord also is in them, viz. in good and truth, consequently he is also with those who receive good and truth in their life by willing and doing. Man also, viewed in himself, is nothing else but his own good and truth, because good is of his will and truth is of his understanding,

and man is such as his will and understanding are; hence it is evident that man is so far loved by the Lord, as his will is formed from good, and his understanding is formed from truth. To be loved by the Lord is also to love the Lord, for love is reciprocal, since the Lord gives to him who is loved the faculty of loving.

351. It is believed in the world, that they who know many things, whether it be from the doctrines of the church and from the Word, or from sciences, see truths more interiorly and acutely than others, thus that they understand more and are wiser; the same entertain a similar belief concerning themselves; but what true intelligence and wisdom are, what spurious, and what false, shall be shown in what now follows. True intelligence and wisdom consist in seeing and perceiving what is true and good, and hence what is false and evil, and in distinguishing them carefully, and this from interior intuition and perception. There are appertaining to every man interiors and exteriors, interiors are what are of the internal or spiritual man, but exteriors are what are of the external or natural man; as the interiors are formed, and make one with the exteriors, so man sees and perceives. The interiors of man cannot be formed except in heaven, but the exteriors are formed in the world; when the interiors are formed in heaven, then they flow-in into the exteriors which are from the world, and form them to correspondence, that is, to act in unity with them; when this is effected, man sees and perceives from an interior principle. That the interiors may be formed, there is only one medium, which is to look to the Divine and to heaven, for, as was said, the interiors are formed in heaven; and man then looks to the Divine when he believes in the Divine, and believes that thence comes all truth and good, consequently all intelligence and wisdom; and he then believes in the Divine, when he is willing to be led by the Divine: thus, and no otherwise, the interiors of man are opened. The man who is in that faith, and in a life according to it, is in the ability and faculty of understanding and growing wise: but that he may become intelligent and wise, it is necessary that he learn many things, not only those which are of heaven, but also those which are of the world, those which are of heaven from the Word and from the church, and those which are of the world from sciences; in proportion as man learns, and applies what he learns to life, in the same proportion he becomes intelligent and wise, for in the same

proportion, the interior sight which is of his understanding, and the interior affection which is of his will, are perfected. The simple of this sort are they whose interiors are open, but not so cultivated by spiritual, moral, civil, and natural truths; they perceive truths when they hear them, but they do not see them in themselves; but the wise of this sort are those, whose interiors are not only open, but also cultivated, and who therefore see truths in themselves, and perceive them. From these considerations it is evident what true intelligence and wisdom are.

352. Spurious intelligence and wisdom consist in not seeing and perceiving what is true and good, and hence what is false and evil, from an interior ground, but only in believing that to be true and good, and that to be false and evil, which is said to be so by others, and in afterwards confirming it; persons of this description, inasmuch as they do not see truth from truth, but from another, are capable of seizing upon and believing what is false alike with what is true, and likewise of confirming it until it appears as if it were truth; for whatsoever is confirmed puts on an appearance of truth, and there is nothing which cannot be confirmed: the interiors of such persons are not open except from beneath, but their exteriors are open in proportion as they have confirmed themselves; wherefore the light from which they see is not the light of heaven, but is the light of the world, which is called natural lumen; in this light also falses can shine like truths, yea, when they are confirmed, they can acquire brightness, but not in the light of heaven. Of this sort are the less intelligent and wise, who have confirmed themselves much, and the more intelligent and wise are they who have confirmed themselves little. From these considerations it is evident what spurious intelligence and wisdom are. But in this sort they are not included, who in childhood have supposed those things to be true which they have heard from their masters, provided that in youth, when they think from their own understanding, they do not remain in them, but desire truth, and from desire seek it, and when they find it are interiorly affected; these, inasmuch as they are affected with truth for the sake of truth, see truth before they confirm it. * This may be illustrated by an example: there was a discourse

* That wisdom consists in seeing and perceiving whether a thing be true before it is confirmed, but not in confirming what is said by others, n. 1017, 4741, 7012, 7680, 7950. That to see and to perceive whether a thing be true before

among spirits concerning the cause why animals are born into all the science suitable to their natures, but not man, and it was said that the reason is, because animals are in the order of their life, but not man, wherefore he must be led into order by knowledges and sciences; but if man were born into the order of his life, which consists in loving God above all things and his neighbour as himself, that he would be born into intelligence and wisdom, and hence likewise into the belief of every truth, so far as he came into the possession of knowledges: the good spirits immediately saw this, and perceived that it was so, and this only from the light of truth; but the spirits who had confirmed themselves in faith alone, and had hence thrown aside love and charity, could not understand it, because the light of what is false confirmed by them had obscured the light of truth.

353. False intelligence and wisdom is all that which is without acknowledgement of a Divine, for they who do not acknowledge a Divine, but nature instead of what is divine, all think from a corporeal sensual principle, and are merely sensual, howsoever erudite and learned they are believed to be in the world;* but their erudition does not ascend beyond such things in the world as appear before their eyes, which they keep in their memory and look at almost materially, although their sciences are the same which serve the truly intelligent for the formation of the understanding:

it is confirmed, is given only with those who are affected with truth for the sake of truth, and for the sake of life, n. 8521. That the light of confirmation is natural light and not spiritual, and that it is sensual light, which hath place even with the wicked, n. 8780. That all things, even falses, may be confirmed, so as to appear like truths, n. 2482, 2490, 5033, 6865, 8521.

* That the sensual principle is the ultimate of the life of man, adhering to and inhering in his corporeal principle, n. 5077, 5767, 9212, 9216, 9331, 9730. That he is called a sensual man, who judges and concludes all things from the senses of the body, and who believes nothing but what he sees with his eyes and touches with his hands, n. 5094, 7693. That such a man thinks in outermost principles, and not interiorly in himself, n. 5089, 5094, 6564, 7693. That his interiors are closed, so that he sees nothing of divine truth, n. 6564, 6844, 6845. In a word, that he is in a gross natural lumen, and thus that he perceives nothing which is from the light of heaven, n. 6201, 6310, 6564, 6844, 6845, 6598, 6612, 6614, 6622, 6624. That therefore he is inwardly against all those things which are of heaven and the church, n. 6201, 6316, 6844, 6845, 6948, 6949. That the learned, who have confirmed themselves against the truths of the church are sensual, n. 6316. The quality of the sensual man is described, n. 10236.

by sciences are meant the various kinds of experimental philosophy, as physics, astronomy, chemistry, mechanics, geometry, anatomy, psychology, philosophy, the history of kingdoms, also the criticisms and languages of the learned world. The rulers of the church therefore, who deny a Divine, and do not elevate their thoughts above the sensual things appertaining to the external man, regard the things of the Word in no other light than as others regard sciences, nor do they make them matters of thought or of any intuition enlightened from the rational mind, because their interiors are closed, and with them at the same time the exteriors proximate to the interiors : the reason why they are closed is, because they have turned themselves backward from heaven, and have bent back those principles which were capable of looking in that direction, which principles are the interiors of the human mind, as was said above : hence it is, that they are unable to see what is true and good, inasmuch as these things are in thick darkness with them, whilst what is false and evil is in light. Nevertheless sensual men can reason, some of them more cunningly and acutely than others, but from the fallacies of the senses confirmed by their scientifics ; and because they are thus capable of reasoning, they also believe themselves wiser than others.* The fire which enkindles their reasonings with affection, is the fire of the love of self and of the world. These are they who are in false intelligence and wisdom, and who are understood by the Lord in Matthew : "*Seeing they see not, and hearing they hear not, neither do they understand*," xiii. 13, 14, 15 : and in an other place, "*These things are hid from the intelligent and wise, and revealed to infants*," xi. 25, 26.

354. It has been granted me to speak with several learned persons after their departure from the world, with some who were of most distinguished reputation, and were celebrated by their writings in the literary world, and with some who were not so celebrated, but still had hidden wisdom in themselves. They who in heart had denied a Divine, howsoever they had confessed Him with the mouth, were become so stupid, that they could scarce com-

* That sensual men reason acutely and cunningly, since they make all intelligence to consist in speaking from the corporeal memory, n. 195, 196, 5700, 10236. But that they reason from the fallacies of the senses, n. 5084, 6948, 6949, 7693. That sensual men are cunning and malicious more than others, n. 7693, 10236. That such were called by the ancients, serpents of the tree of science, n. 195, 196, 197, 6398, 6949, 10313

prehend any civil truth, still less any spiritual truth: it was perceived, and also seen, that their interiors, which are of the mind, were so closed, that they appeared as black, (such things in the spiritual world are presented to the sight,) and thus that they could not endure any heavenly light, consequently they could not admit any influx out of heaven: the blackness in which their interiors appeared, was greater and more extended with those who had confirmed themselves against the Divine by their learned scientifics. Such in the other life receive with delight every false principle, which they imbibe as a sponge does water, and they repel every truth, as an elastic bony substance [*elater osseus*] repels what falls upon it: it is said, also, that the interiors of those who had confirmed themselves against the Divine and in favour of nature, are ossified: their head also appears callous, as if it were of ebony, which reaches even to the nose,—a proof that they have no longer any perception. Persons of this description are immersed in whirlpools, which appear like bogs, where they are kept in agitation by the phantasies into which their falses are turned: their infernal fire is the lust of glory and of a name, from which lust they are exasperated one against another, and from an infernal ardour torment those who do not worship them as deities, and thus by turns they torture each other. Such is the change which all worldly learning undergoes, which hath not received into itself light from heaven by the acknowledgment of a Divine.

355. That persons of the above description are such in the spiritual world, when they come thither after death, may be concluded from this circumstance alone, that all things which are in the natural memory, and immediately conjoined to the sensual principles of the body, as are such scientifics as have been above mentioned, are then quiescent, and only the rational principles which are thence derived, serve for thought and for discourse there. For man carries along with him all the natural memory, but the things which are in that memory are not under his view, and do not enter into his thought, as when he lived in the world; he cannot therefore bring any thing forth thence, and expose it in spiritual light, because the things contained in that memory are not objects of that light, since nothing but things rational or intellectual, which man has acquired from the sciences whilst he lived in the body, are in any agreement with the light of the spiritual world; wherefore in

proportion as the spirit of man is made rational by knowledges and sciences in the world, in the same proportion he is rational after the dissolution of the body; for then man is a spirit, and it is the spirit which thinks in the body. *

356. But with respect to those who have procured to themselves intelligence and wisdom by knowledges and sciences, as is the case with all those who have applied all things to the use of life, and at the same time have acknowledged a Divine, have loved the Word, and have lived a spiritual moral life, spoken of above, n. 319, to these the sciences have served as the means of growing wise, and likewise of corroborating the things which relate to faith; their interiors which are of the mind have been perceived, and likewise seen, as transparent from the light of a bright, flaming, or blue colour, such as is the colour of diamonds, rubies, sapphires, which are pellucid, and this according to confirmations in favour of a Divine, and in favour of divine truths, from the sciences: such is the appearance of true intelligence and wisdom when it is presented visible in the spiritual world; this effect is derived from the light of heaven, which is the divine truth proceeding from the Lord, whence comes all intelligence and wisdom [see above, n. 126 to 133:] the planes of that light, in which the variegations as of colours exist, are the interiors of the mind, and the confirmations of divine truth by such things as are in nature, thus which are in the sciences, produce those variegations. † For the interior mind of man looks into the things of the natural memory, and those things which are confirmative there it as it were sublimates by the fire of heavenly love, and withdraws them, and purifies them even into spiritual ideas: that this is the case is unknown to man so long as he lives in the body, inasmuch as in the body he thinks both spiritually and naturally, but the things that he then thinks spiritually he does not apperceive, noting only those which he thinks natural-

* That scientifics are of the natural memory, which man hath in the body, n. 5212, 9922. That man carries with him after death all the natural memory, n. 2475: from experience, n. 2481 to 2486. But that from that memory he cannot bring any thing forth as in the world, for several reasons, n. 2476, 2477, 2749.

† That most beautiful colours appear in heaven, n. 1053, 1624. That colours in heaven are from light there, and that they are its modifications or variegations, n. 1042, 1043, 1053, 1624, 3993, 4530, 4922, 4742. Thus that they are the appearances of truth derived from good, and signify such things as are of intelligence and wisdom, n. 4530, 4922, 4677, 9466.

ly; nevertheless when he comes into the spiritual world, he then has no apperception of what he thought naturally in the world, but of what he thought spiritually; thus the state is changed. From these considerations it is evident, that man by knowledges and sciences is made spiritual, and that those things are the means of growing wise, but only with those who in faith and life have acknowledged a Divine. Such also are accepted in heaven above all others, and rank there amongst those who are in the midst [n. 43,] because they are in light more than others; these are the intelligent and wise in heaven, who are resplendent as with the splendour of the expanse, and who shine as the stars; but the simple are they who have acknowledged a Divine, have loved the Word, and have lived a spiritual and moral life, whilst yet their interiors, which are of the mind, have not been cultivated by knowledges and sciences. The human mind is as ground, which acquires a quality according to its cultivation.

Extracts from the ARCANA CŒLESTIA *concerning the Sciences.*

That man ought to be imbued with sciences and knowledges, since by them he learns to think, afterwards to understand what is true and good, and at length to grow wise, n. 129, 1450, 1451, 1453, 1548, 1802. That scientifics are the first principles, on which is built and founded the life of man, both civil, moral, and spiritual, and that they are learned for the sake of use as an end, n. 1489, 3310. That knowledges open the way to the internal man, and afterwards conjoin that man with the external according to uses, n. 1563, 1616. That the rational principle is born by sciences and knowledges, n. 1895, 1900, 3086. Yet not by knowledges themselves, but by the affection of the uses derived from them, n 1895.

That there are scientifics which admit divine truths, and which do not admit them, n. 5213. That empty scientifics ought to be destroyed, n. 1489, 1492, 1499, 1580. That empty scientifics are those which have for an end and which confirm the loves of self and of the world, and which withdraw from love to God and love towards the neighbour, because such scientifics close the internal man insomuch that man afterwards cannot receive any thing from heaven, n. 1563, 1600. That scientifics are the means of growing wise, and the means of becoming insane, and that by them the internal man is either opened or closed, and thus the rational principle is either cultivated or destroyed, n. 4156, 8628, 9922.

That the internal man is opened and successively perfected by scientifics, if man hath good use for an end, especially the use which respects eternal life, n. 3086. That in this case scientifics, which are in the natural man, are met by spiritual and celestial things from the spiritual man, which adopt such as are suitable, n. 1495. That the uses of heavenly life in this case are extracted, purified, and elevated, from scientifics which are in the natural man, by the

Concerning the Rich and Poor in Heaven.

357. There are various opinions concerning reception into heaven; some suppose that the poor are received, and not the rich; some that the rich and poor are received alike; some that the rich

internal man from the Lord, n. 1895, 1896, 1900, 1901, 1902, 5871, 5874, 5901. And that incongruous and opposing scientifics are rejected to the sides and exterminated, n. 5871, 5886, 5889.

That the sight of the internal man calls forth from the scientifics of the external man no other things than what accord with its love, n, 9394. That beneath the sight of the internal man, those things which are of the love are in the midst and in brightness, but those things which are not of the love are at the sides and in obscurity, n. 6068, 6085. That suitable scientifics are successively implanted in his loves, and as it were dwell in them, n. 6325. That man would be born into intelligence, if he were born into love towards his neighbour, but whereas he is born into the love of self and of the world, therefore he is born in total ignorance, n. 6323, 6325. That science, intelligence, and wisdom, are the sons of love to God, and of love towards the neighbour, n. 1226, 2049, 2116.

That it is one thing to be wise, another thing to understand, another to know, and another to do, but that still, with those who are in spiritual life, they follow in order, and are together in doing or in deed, n. 10331. That also it is one thing to know, another to acknowledge, and another to have faith, n. 896.

That scientifics, which are of the external or natural man, are in the light of the world, but that truths, which have been made truths of faith and of love, and have thus gained life, are in the light of heaven, n. 5212. That the truths which have gained spiritual life, are comprehended by natural ideas, n. 5510. That spiritual influx is from the internal or spiritual man into the scientifics which are in the external or natural man, n 1940, 8005. That scientifics are the receptacles, and as it were the vessels, of the truth and good which are of the internal man, n. 1469, 1496, 3068, 5489, 6004, 6023, 6052, 6071, 6077, 7770, 9922. That scientifics are as it were mirrors, in which the truths and goods of the internal man appear as in an image, n. 5201. That they are there together as in their ultimate, n. 5373, 5874, 5886, 5901, 604, 6023, 6052, 6071.

That influx is spiritual and not physical, that is, that there is influx from the internal man into the external, thus into the scientifics of the latter, but not from external into the internal, thus not from the scientifics of the former into the truths of faith, n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110, 9111. That from the truths of the doctrine of the church, which are derived from the Word, a principle is to be drawn, and those truths are first to be acknowledged, and that afterwards it is allowable to consult scientifics, n. 6047. Thus that it is allowable for those who are in an affirmative principle concerning the truths of faith to confirm them intellectually by scientifics, but not for those who are in a negative principle, n. 2568, 2588, 4760, 6047. That he who doth not believe divine truths unless he be persuaded by scientifics, never believes, n. 2094, 2832. That to enter into the truths of faith from scientifics is contrary to order, n. 10236. That they

cannot be received, unless they renounce their wealth, and become as the poor: every one confirms his opinion from the Word: but

who do so become infatuated as to those things which are of heaven and the church, n. 128, 129, 148. That they fall into the falses of evil, n. 232, 233, 6047. And that in the other life, when they think on spiritual subjects, they become as it were drunken, n, 1072. What their further quality is, n. 196. Examples illustrating that things spiritual cannot be comprehended, if entered into by scientifics, n. 233, 2094, 2196, 2203, 2209. That many of the learned are more insane in spiritual things than the simple, by reason that they are in a negative principle, which they confirm by scientifics which they have continually and in abundance before their view, n. 4760, 8629.

That they who reason from scientifics against the truths of faith, reason sharply, because from the fallacies of the senses, which are engaging and persuasive, since it is with difficulty that they can be dispersed, n. 5700. What and of what quality the fallacies of the senses are. n, 5084, 5094, 6400, 6948. That they who understand nothing of truth, and likewise they who are in evil, can reason about the truths and goods of faith, and yet not understand them, n. 4213. That merely to confirm a dogma is not the part of an intelligent person, but to see whether it be true or not, before it is confirmed, n. 4741, 6047.

That sciences are of no avail after death, but what man hath imbibed in his understanding and life by sciences, n. 2480. That still all scientifics remain after death, but that they are quiescent, n. 2476 to 2479, 2481 to 2486.

That the same scientifics with the evil are falses, because they are applied to evils, and with the good are truths, because they are applied to good, n. 6917. That scientific truths with the evil are not truths, howsoever they appear as truths when they are spoken, because inwardly in them there is evil, n. 10331.

What is the quality of the desire of knowing, which spirits have, an example, n. 1993. That with the angels there is an immense desire of knowing and of growing wise, since science, intelligence, and wisdom are spiritual food, n. 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5656, 6277, 8562, 9003. That the science of the ancients was the science of correspondences and representations, by which they introduced themselves into the knowledge of spiritual things, but that that science at this day is altogether obliterated, n. 4844, 4749, 4964, 4965.

Spiritual truths cannot be comprehended, unless the following universals be known, viz. I. That all things in the universe have reference to good and truth, and to the conjunction of both, that they may be something, thus to love and faith and their conjunction. II. That there appertains to man understanding and will, and that understanding is the receptacle of truth and the will of good; and that all things have reference to those two principles appertaining to man, and to their conjunction, as all things have reference to truth and good, and their conjunction. III. That there is an internal man and an external, and that they are distinct from each other as heaven and the world, and yet that they ought to make one, that man may be truly a man. IV. That the light of heaven is that in which the internal man is, and the light of the world that in which the external is, and that the light of heaven is divine truth itself, which is the source

they who make a distinction between the rich and poor in regard to heaven, do not understand the Word: the Word in its bosom is spiritual, but in the letter natural, wherefore they who apprehend the Word merely according to the literal sense, and not according to any spiritual sense, are mistaken in many points, especially concerning the rich and poor; as where it is said, that it is as difficult for the rich to enter into heaven as for a camel to pass through the eye of a needle, and that it is easy for the poor because they are poor, inasmuch as it is said, "*Blessed are the poor, for theirs is the kingdom of the heavens*," Luke vi. 20, 21: but they who know any thing of the spiritual sense of the Word, think otherwise, being well aware that heaven is for all who live the life of faith and of love, whether they be rich or poor: but who are meant by the rich in the Word, and who by the poor, will be shown in what follows. From much discourse and life with the angels it has been given me to know of a certainty, that the rich come as easily into heaven as the poor, and that man is not excluded from heaven because he lives in abundance, neither is he received into heaven because he is in poverty: there are in heaven both rich and poor, and several of the rich in greater glory and happiness than the poor.

358. It is proper to observe in the outset, that man may acquire riches and accumulate wealth as far as opportunity is granted, provided it is not effected with cunning and evil artifice; that he may eat and drink delicately, provided he doth not make life to consist in so doing; that he may dwell magnificently according to his rank in life; may converse with others, as others do; frequent places of amusement and discourse on worldly subjects; and that he has no need to assume a devout aspect, to be of a sad and sorrowful countenance, to bow down his head, but that he may be glad and cheerful; neither is he compelled to give all he has to the poor, only so far as affection leads him; in a word, that he may live in the external form altogether like a man of the world, and that such conduct is no hindrance to his admission into heaven, provided

of all intelligence. V. That there is a correspondence between the things which are in the internal man and those which are in the external, and that hence they appear in all cases under another aspect, insomuch that they are not discerned except by the science of correspondences. Unless these and several other things be known, no ideas can be conceived and formed of spiritual and celestial truths except such as are incongruous, and thus scientifics and knowledges, which are

that interiorly in himself he thinks in a becoming manner about God, and deals sincerely and justly with his neighbour: for man is of such a quality as his affection and thought are, or of such a quality as his love and faith are; hence all his external acts derive their life, for to act is to will, and to speak is to think, since every one acts from will and speaks from thought; wherefore by what is said in the Word, that man shall be judged according to his deeds, and that he shall be recompensed according to his works, is understood that he shall be judged and recompensed according to his thought and affection, which give birth to deeds, or which are in deeds, for deeds are of no account without them, and are altogether of such a quality as they are. * Hence it is evident that the external of man is of no account, but his internal, from which the external is derived. The case may be thus illustrated; if any one be sincere in his actions, and does not defraud another, for no other reason than because he fears the laws, the loss of reputation, and consequently of honour or of gain, and would defraud another to the utmost of his power unless restrained by that fear, such a person has fraud in his thought and will, whilst yet his actions in the external form appear sincere; such a person, therefore, inasmuch as he is interiorly insincere and fraudulent, has hell in himself; but he who is sincere in his actions, and does not defraud another because it is contrary to God and contrary to his neighbour, would not be willing to defraud another even though it was in his power, his thought and will forming his conscience; such a person, there-

of the natural man, without those universals can be little serviceable to the rational man for understanding and increase. Hence it is evident how necessary scientifics are.

* That it is very frequently said in the Word, that man shall be judged, and that he shall be recompensed, according to deeds and works, n. 3934. That by deeds and works in such passages are not meant deeds and works in the external form, but in the internal, since good works in the external form are done also by the wicked, but in the external and at the same time in the internal form, only by the good, n. 3934, 6073. That works, like all acts, derive their esse and existere, and their quality, from the interiors of man, which are of his thought and will, inasmuch as they thence proceed, wherefore such as the interiors are, such are the works, n. 3934, 8911, 10331. Thus such as the interiors are in regard to love and faith, n. 3934, 6073, 10331, 10333. That thus works contain those principles, and are then in effect, n. 10331. Wherefore to be judged and recompensed according to deeds and works, denotes according to those principles, n. 3147, 3934, 6073, 8911, 10331, 10333. That works, so far as they respect self and the world, are not good, but only so far as they respect the Lord and a man's neighbour [illegible]

fore, has heaven in himself: the deeds of each in the external form appear alike, but in the internal they are altogether dissimilar.

359. Inasmuch as man in the external form may live as others do, may grow rich, keep a plentiful table, dwell in a splendid habitation and wear splendid apparel according to his rank and employment, enjoy delights and gratifications, and undertake worldly engagements for the sake of employment and business, and with a view to the life both of the mind and body, provided he interiorly acknowledges a Divine, and wishes well to his neighbour, it is evident that it is not so difficult as some believe it to enter the way of heaven: the only difficulty is, to be able to resist the loves of self and of the world, and to prevent their predominance, for thence come all evils:* that it is not so difficult as is generally believed, is understood by these words of the Lord: "*Learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls; for My yoke is easy, and My burden is light*," Matt. xi. 29, 30: the reason why the yoke of the Lord is easy and His burden light, is, because so far as man resists the evils which flow from the loves of self and of the world, so far he is led of the Lord and not of himself, and because the Lord afterwards resists those evils appertaining to man, and removes them.

360. I have discoursed with some after death, who, during their life in the world, renounced the world, and gave themselves up to a life almost solitary, that by an abstraction of their thoughts from worldly concerns they might be more at leisure to indulge in pious meditations, believing that they should thus enter into the way of heaven; but such in the other life are of a sorrowful temper, despising others who are not like themselves, indignant at their not attaining happiness superior to others, depending on their own merits, having no concern about others, and turning away from offices of charity, by which conjunction with heaven is effected; they desire heaven with greater ardour than others, but when they are elevated amongst the angels they induce anxieties, which disturb the happiness of the angels; wherefore they are dissociated, and being dissociated they betake themselves to desert places, where

* That all evils are derived from the love of self and of the world, n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7480, 7488, 8318, 9335, 9348, 10038, 10742. Which are contempt of others, enmities, hatred, revenge, cruelty, deceit, n. 6667, 7372, 7373, 7374, 9348, 10038, 10742. That man is born into those loves, thus that in them are his hereditary evils, n. 694, 4317, 5660.

they lead a life similar to what they led in the world. Man cannot be formed for heaven but by the world, the ultimate effects being there, in which the affection of every one must terminate, which affection, unless it exerts itself, or pours itself forth into acts, which is done in the society of several, is suffocated, and at length to such a degree, that man no longer respects his neighbour, but himself alone: hence it is evident that a life of charity towards our neighbour, which consists in doing what is just and right in every work and in every employment, leads to heaven, but not a life of piety without it, * consequently that the exercises of charity, and the increments of that life thence derived, can only be so far given as man is engaged in some employment; and so far cannot be given as he removes himself from employment. On this subject I shall now speak from experience: several of those who in the world have been engaged in trading and merchandise, and have also grown rich by their engagements, are in heaven; but fewer of those who have been in stations of honour and become rich by their offices; the reason is, because these latter, in consequence of the gain and honour bestowed upon them on account of their dispensing the decrees of what is just and right, and dispensing also lucrative and honourable posts, have been induced to love themselves and the world, and by so doing to remove their thoughts and affections from heaven and turn them to themselves; for so far as man loves himself and the world, and regards himself and the world in every thing, so far he alienates himself from the Divine, and removes himself from heaven.

361. The lot of the rich in heaven is such, that they excel all others in opulence, some of them dwelling in palaces, where within all things are refulgent as with gold and silver; they enjoy an abundance of all things expedient for the uses of life; nevertheless they do not set their heart at all on those things, but on essential uses, which they view in brightness and as in light, whilst the gold and silver are seen respectively in obscurity and as in shade; the reason is, because in the world they had loved uses, and gold and

* That charity towards a man's neighbour consists in doing what is good, just, and right, in every work and every employment, n. 8120, 8121, 8122. Hence that charity towards a man's neighbour extends itself to all and singular things which he thinketh, willeth and doeth, n. 8124. That a life of piety without a life of charity is of no avail, but with it is profitable in all things, n. 8252, 8253.

silver only as serviceable mediums: essential uses are thus refulgent in heaven, the good of use as gold, and the truth of use as silver:* according therefore to the quality of their uses in the world, is the quality of their opulence, and the quality of their delight and happiness. Good uses consist in a man's providing for himself and his connexions the necessaries of life, in desiring abundance for the sake of his country, also of his neighbour, who may be more benefited by a rich man than by a poor one, in many ways; and because thus he may remove his mind [*animus*] from an indolent life, which life is hurtful, since in it man is influenced by evil thoughts originating in the evil into which he is born. These uses are good, so far as they have in them what is divine, that is, so far as man respects a Divine and heaven, and places his good in them, regarding wealth only as a subservient good.

362. But contrary to this is the lot of the rich who have not believed in a Divine, and have rejected from their mind [*animus*] the things which are of heaven and the church, for all such are in hell, the habitation of filth, of misery, and of want; into such things riches are changed when they are loved as an end; nor is this the case only with riches, but also with the uses themselves, which consist either in gratifying their peculiar tempers, and indulging in pleasures, and in giving up the mind more abundantly and freely to the commission of wickedness, or that they may be exalted to eminence above others, whom they despise: such riches, and such uses, inasmuch as they have nothing spiritual in them, but only what is terrestrial, become filthy; for a spiritual principle in riches and their uses is like a soul in the body, and as the light of heaven in a moist ground; they also grow putrid as a body without a soul, and as moist ground without the light of heaven. These are they who are seduced by riches, and withdrawn from heaven.

* That every good hath its delight from use, and according to use, n. 3049, 4984, 7038; and also its quality, consequently such as the use is, such is the good, n. 3049. That all the happiness and delight of life is from uses, n. 997. In general, that life is the life of uses, n. 1964. That angelic life consists in the goods of love and charity, thus in performing uses, n. 453. That the Lord, and from Him the angels, regard only the ends respected by man, which ends are uses, n. 1317, 1645, 5844. That the kingdom of the Lord is a kingdom of uses, n. 453, 696, 1103, 3645, 4054, 7038. That to serve the Lord is to perform uses, n. 7038. That all have a quality according to the quality of uses which they perform, n. 4054, 6815; illustrated, n. 7038.

363. Every man's ruling affection or love remains with him after death, nor is it extirpated to eternity, since the spirit of man is altogether as his love is, and, what is an arcanum, the body of every spirit and angel is the external form of his love, altogether corresponding to the internal form which is of his mind [*animus*] and of his mind [*mens*,] and hence it is that spirits are known as to their quality from the face, from the gestures, and from the speech; and likewise man would be known as to his spirit, whilst he lives in the world, if he had not learned in his face, his gesture, and his speech, to assume a semblance of virtues which do not belong to him: hence it may be manifest, that man remains to eternity such as his ruling affection or love is. It has been granted me to discourse with some who lived seventeen centuries ago, and whose lives are well known by what was written at that time, and it was found that every one was still influenced by the love which ruled him when he lived in the world. Hence likewise it may be manifest, that the love of riches, and of uses derived from riches, remains with every one to eternity, and that it is altogether of such a quality as he has procured in the world; yet with this difference, that riches with those who had rendered them serviceable for good uses, are turned into delights according to the uses, and that riches with those who had rendered them serviceable for evil uses, are turned into filth, with which also they are then delighted, in like manner as in the world with riches for the sake of evil uses: the reason why they are then delighted with filth, is, because defiled pleasures and crimes, which had been to them the uses derived from riches, and likewise covetousness, which is the love of riches without use, correspond to filth, spiritual filth being nothing else.

364. The poor do not come into heaven on account of their poverty, but on account of their life, since every one's life follows him, whether he be rich or poor, neither is there peculiar mercy in favour of one more than in favour of the other;* he is received who lives well, and he is rejected who lives ill. Moreover, poverty equally seduces and withdraws man from heaven as wealth, there being very many amongst the poor who are not contented with their lot, who are greedy of many things, and believe riches to be

* That immediate mercy is not given, but mediate, that is, to those who live according to the Lord's precepts, because from a principle of mercy He leads men continually in the world, and afterwards to eternity, n. 8700, 10659.

blessings, * wherefore when they do not receive them, they are angry, and cherish evil thoughts concerning the Divine Providence; they also envy others the good things which they possess; moreover they likewise equally defraud others, when occasion presents itself, and likewise they live equally in sordid pleasures. But it is otherwise with the poor who are content with their lot, who are careful and diligent in their occupations, and love labour in preference to idleness, and act sincerely and faithfully, living at the same time a christian life. I have occasionally discoursed with those who were of the rustic class, and amongst the lower orders in society, and who, whilst they lived in the world, believed in God, and were influenced in their works by principles of justice and rectitude; these, inasmuch as they were in the affection of knowing truth, made enquiry concerning the nature of charity and of faith, because in the world they had heard many things concerning faith, but in the other life many things concerning charity; wherefore they were told, that charity is every thing which relates to life, and faith every thing which relates to doctrine; consequently that charity consists in willing and doing what is just and right in every work, but faith in thinking justly and rightly; and that faith and charity conjoin themselves like doctrine and a life in agreement with it, or like thought and will; and that faith becomes charity, when what a man thinks justly and rightly he also willeth and doeth, and that when this is the case they are not two but one: this they well understood, and rejoiced, saying, that they did not comprehend in the world that believing was any thing else than living.

365. From these considerations it may be manifest that the rich come into heaven alike with the poor, and one as easily as the other. The reason why it is believed that the poor come easily into heaven, and the rich with difficulty, is, because the Word hath not been understood, where mention is made of the rich and poor; by the rich, in the Word, in the spiritual sense, are understood those who abound in the knowledges of good and of truth, thus who are within the church where the Word is; and by the poor, those who are wanting in those knowledges, and yet desire them,

* That dignities and riches are not real blessings, wherefore they are given to the wicked as well as to the good, n. 8939, 10775, 10776. That real blessing is the reception of love and of faith from the Lord, and thereby conjunction, for thence comes eternal happiness, n. 1420, 1422, 2846, 3017, 3408, 3504, 3514, 3530, 3565, 3584, 4216, 4981, 8939, 10495.

thus who are out of the church, where the Word is not. By the rich man who was clothed in purple and fine linen, and was cast into hell, is meant the Jewish nation, which, as having the Word, and thence abounding in the knowledges of good and truth, is called rich; by garments of purple are also signified the knowledges of good, and by garments of fine linen the knowledges of truth;* but by the poor man who lay at his gate, and desired to be filled with the crumbs which fell from the rich man's table, and was carried by the angels into heaven, are meant the nations or gentiles, which had not the knowledges of good and truth, and yet desired them, Luke xvi. 19, 31. By the rich who were called to a great supper, and excused themselves, is also meant the Jewish nation, and by the poor introduced in their place, are understood the nations which were out of the church, Luke xiv. 16 to 24. Who are meant by the rich man of whom the Lord saith, "*It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God*," Matt. xix. 24, shall also be shown; by a rich man are there understood the rich in both senses, as well natural as spiritual; in the natural sense, the rich are they who abound in wealth, and set their heart upon it; but, in the spiritual sense, the rich are they who abound in knowledges and sciences, for these are spiritual riches, and by them the possessors are willing to introduce themselves, from their own proper intelligence, into those things which relate to heaven and the church; and as this is contrary to divine order, therefore it is said, that it is easier for a camel to pass through the eye of a needle; for in that sense by a camel is signified the principle of knowledge and of science in general, and by the eye of a needle spiritual truth:† that by a

* That garments signify truths, thus knowledges, n. 1033, 2576, 5319, 5954, 9212, 9216, 9952, 10536. That purple signifies celestial good, n. 9467. That fine linen signifies truth from a celestial origin, n. 5319, 9469, 9744

† That a camel, in the Word, signifies the principle of knowledge and of science in general, n. 3048. 3071, 3143, 3145. What is meant by needle work, working with a needle, and hence what by a needle, n. 9688. That to enter into the truths of faith from scientifics is contrary to divine order, n. 10236. That they who do so become infatuated as to those things which are of heaven and of the church, n. 128, 129, 130, 232, 233, 6047. And that in the other life, when they think about spiritual things, they become as it were drunken, n. 1072. What further is their quality, n. 196. Examples to illustrate that spiritual things cannot be comprehended, if entrance to them be made by scientifics, n 233,

camel and the eye of a needle those things are meant, is not known at this day, because hitherto the science hath not been opened which teaches what is signified in the spiritual sense by those things which are said in the literal sense of the Word; for in singular the things in the Word there is a spiritual sense, and also a natural sense, inasmuch as the Word, that it might be conjunctive of heaven with the world, or of angels with men, after immediate conjunction ceased, was written by mere correspondences of natural things with spiritual: hence it is evident who are specifically meant by a rich man in the above passage. That by the rich, in the Word, in the spiritual sense, are understood those who are in the knowledges of truth and good, and by riches the knowledges themselves, which are also spiritual riches, may be manifest from various passages, which may be seen in Isaiah, chap. x. 12, 13, 14; chap. xxx. 6, 7; chap. xlv. 3; Jer. chap. xvii. 3; chap. xlviii. 7; chap. l. 36, 37; chap. li. 13; Dan. chap. v. 2, 3, 4; Ezek. chap. xxvi. 7, 12; chap. xxvii. 1 to the end; Zech. chap. ix. 3, 4; Psalm xl. 13; Hosea, chap. xii. 9; Rev. chap. iii. 17, 18; Luke, chap xiv. 33; and in other passages: and that by the poor, in the spiritual sense, are signified those who have not the knowledges of good and of truth, and still desire them, see Matt. chap. xi. 5; Luke, chap. vi. 20, 21; chap. xiv. 21; Isaiah, chap. xiv. 30; chap. xxix. 19; chap. xli. 17, 18; Zeph. chap. iii. 12, 18. All these passages may be seen explained according to the spiritual sense in the *Arcana Cœlestia*, n. 13227.

Concerning Marriages in Heaven.

366. Inasmuch as heaven is from the human race, and hence the angels therein are of both sexes; and whereas it is ordained from creation that the woman should be for the man, and the man for the woman, thus each should be the other's; and since that

2094, 2196, 2203, 2209. That from spiritual truth it is allowable to enter into the scientifics which are of the natural man, but not *vice versa*, because spiritual influx into the natural principle is given, but not natural influx into the spiritual principle, n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110, 9111. That the truths of the Word and of the church ought first to be acknowledged, and afterwards it is allowable to consult scientifics, but not *vice versa*, n. 6047.

love is innate in each ; it follows that there are marriages in the heavens as well as on the earth ; but marriages in the heavens differ greatly from marriages in the earth. What therefore is the nature and quality of marriages in the heavens, and in what they differ from marriages on the earth, and in what they agree, shall now be shown in what follows.

367. Marriage in the heavens is the conjunction of two into one mind ; what the nature and quality of this conjunction is, shall be first explained : mind consists of two parts, one of which is called understanding, the other will ; when those two parts act in unity, they are then called one mind ; in that mind the husband acts that part which is called understanding, and the wife that which is called will : when this conjunction, which is of the interiors, descends into the inferior principles which are of the body, then it is perceived and felt as love, which love is conjugial love. From which considerations it is evident, that conjugial love derives its origin from the conjunction of two into one mind ; this is called in heaven cohabitation ; and it is said that they are not two but one ; wherefore two conjugial partners in heaven are not called two but one angel.*

368. That there is also such a conjunction of husband and wife in inmost principles, which are of their minds, is an effect of creation itself ; for the man is born to be intellectual, thus to think from intellect, but the woman is born to be voluntary, thus to think from will ; which is also evident from the inclination or connate disposition of each, as also from the form : *from the disposition*, in that the man acts from reason, but the woman from affection ; *from the form*, in that the man has a harsher and less beautiful countenance, a deeper tone of speech, and a more robust body, but the woman has a softer and more beautiful countenance, a tone of voice more tender, and a body more delicate : similar is the distinction between understanding and will, or between thought and affection ; similar also that between truth and good, and similar that between faith and love ; for truth and faith are of the under-

* That it is unknown at this day what and whence conjugial love is, n. 2727. That conjugial love is to will what another wills, thus mutually and reciprocally, n. 2731. That they who are in conjugial love cohabit in the inmost principles of life, n. 2732. That there is a union of two minds, and thus that from love they are one, n. 10168, 10169. For the love of minds, which is spiritual love, is union, n. 1394, 2057, 3939, 4018, 5807, 6195, 7081 to 7086, 7501, 10130

standing, and good and love are of the will. Hence it is, that, in the Word, by a young man and a man *(vir)*, in the spiritual sense, is meant the understanding of truth, and by a virgin and a woman the affection of good; and likewise that the church, from the affection of good and of truth, is called a woman, and also a virgin, also that all those who are in the affection of good are called virgins, as in Rev. xiv. 4.*

369. Every one, both man *(vir)* and woman, enjoys both understanding and will, but still with the man *(vir)* understanding is predominant, and with the woman the will is predominant, and the man *(homo)* is according to that principle which predominates: but in marriages in the heavens there is not any predominance, for the will of the wife is also that of the husband, and the understanding of the husband is also that of the wife, since one loves to will and to think as the other, thus mutually and reciprocally; hence their conjunction into one. This conjunction is actual conjunction, for the will of the wife enters into the understanding of the husband, and the understanding of the husband into the will of the wife, and this especially when they look at each other face to face; for, as has been often said above, there is a communication of thoughts and of affections in the heavens, especially between conjugial partners, because they mutually love each other. From these considerations it may be manifest what is the quality of the conjunction of minds which makes marriage and produces conjugial love in the heavens, viz. that it consists in the one being willing that all he or she has should be the other's, and this reciprocally.

370. It has been told me by the angels, that so far as two conjugial partners are in such conjunction, so far they are in conjugial love, and at the same time so far in intelligence, wisdom, and happiness, by reason that divine good and divine truth, from which all

* That young men, in the Word, signify the understanding of truth, or one that is intelligent, n. 7668. That men (*viri*) have a like signification, n. 158, 265, 749, 915, 1007, 2517, 3134, 3236, 4823, 9007. That woman signifies the affection of good and of truth, n. 568, 3160, 6014, 7337, 8994; also the church, n. 252, 253, 749, 770; and that wife also signifies the same, n. 252, 253, 409, 749, 770; with what difference, n. 915, 2517, 3236, 4510, 4822. That husband and wife, in the supreme sense, are predicated of the Lord and of his conjunction with heaven and the church, n. 7022. That a virgin signifies the affection of good, n. 3067, 3110, 3179, 3189, 6731, 6742: and also the church, n. 2362, 3081, 3963, 4638, 6729, 6775, 6778.

intelligence wisdom and happiness are derived, principally flow-in into conjugial love, consequently that conjugial love is the very plane itself of the divine influx, because it is at the same time the marriage of truth and good; for as it is the conjunction of understanding and will, so likewise it is the conjunction of truth and good, since understanding receives divine truth, and is also formed from truths, and the will receives divine good, and is also formed from good; for what a man wills, this is a good to him, and what he understands, this is true to him; hence it is that it is the same thing whether we speak of the conjunction of understanding and will, or of the conjunction of truth and good. The conjunction of truth and good makes an angel, and likewise his intelligence, wisdom, and happiness, for the quality of an angel depends upon the degree in which the good appertaining to him is conjoined to truth, and the truth to good; or, what is the same thing, the quality of an angel depends upon the degree in which the love appertaining to him is conjoined to faith, and the faith conjoined to love.

371. The reason why the Divine [Principle] proceeding from the Lord principally flows-in into conjugial love, is, because conjugial love descends from the conjunction of good and truth, for, as was said above, whether we speak of the conjunction of understanding and will, or of the conjunction of good and truth, it is the same thing: the conjunction of good and truth derives its origin from the divine love of the Lord towards all who are in the heavens and on earth: from divine love proceeds divine good, and divine good is received by angels and by men in divine truths, truth being the only receptacle of good; wherefore nothing from the Lord and from heaven can be received by any one who is not in truths; so far therefore as the truths appertaining to man are conjoined to good, so far man is conjoined to the Lord and to heaven: hence then is the very origin itself of conjugial love, wherefore it is the very plane itself of the divine influx; hence it is that the conjunction of good and truth in the heavens is called the heavenly marriage, and that heaven, in the Word, is compared to a marriage, and is also called a marriage, and that the Lord is called the bridegroom and husband, and heaven, with the church, the bride, and also the wife.*

* That love truly conjugial derives its origin, cause and essence from the marriage of good and of truth, thus that it is from heaven, n. 2728, 2729. Concerning angelic spirits, who have a perception whether there be a conjugial prin-

372. Good and truth conjoined with an angel and a man are not two but one, since in this case good is of truth and truth of good: this conjunction is as when man thinks what he wills and wills what he thinks, in which case thought and will make one, thus one mind, for thought forms, or exhibits in form, that which the will wills, and the will gives it delight; hence also it is, that two conjugial partners in heaven are not called two but one angel. This likewise is what is meant by the Lord's words, "*Have ye not read, that He who made from the beginning, made them male and female, and said, for this reason a man shall leave father and mother, and shall adhere to his wife, and they two shall be one flesh; wherefore they are no longer two, but one flesh; wherefore what God hath joined together, let not man separate: all do not comprehend this word, but they to whom it is given,*" Matt. xix. 4, 5, 6, 11; Mark x. 6, 7. 8, 9; Gen. ii. 24. In this passage is described the heavenly marriage in which the angels are, and at the same time the marriage of good and truth; and by man not separating what God hath joined together, is meant, that good ought not to be separated from truth.

373. From these considerations it may now be seen what is the origin of love truly conjugial, viz. that it is first formed in the minds of those who are in marriage, and that it thence descends, and is derived into the body, and is there perceived and felt as love; for whatsoever is felt and perceived in the body derives its origin from its spiritual principle, because from understanding and will, which make the spiritual man: whatsoever from the spiritual man descends into the body, this presents itself there under another aspect, but still it is similar and unanimous, like soul and body, and like cause and effect, as may be manifest from what was said and shown in the two articles concerning correspondences.

ciple, from the idea of the conjunction of good and truth, n. 10756. That conjugial love is circumstanced altogether like the conjunction of good and truth, n. 1094, 2173, 2429, 2503, 3101, 3102, 3155, 3179, 3180, 4358, 5407, 5835, 9206, 9495, 9637. In what manner the conjunction of good and truth is effected, and with whom, n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623, to 7627, 9258. That it is not known what love truly conjugial is, except by those who are in good and truth from the Lord, n. 10171. That in the Word by marriage is signified the marriage of good and truth, n. 3132, 4434, 4834. That in love truly conjugial is the kingdom of the Lord and heaven, n. 2737.

374. I have heard an angel describing love truly conjugial and its heavenly delights in this manner; that it is the Divine of the Lord in the heavens, which is the divine good and the divine truth, united in two, so completely, that they are no longer two but as one; he said, that two conjugial partners in heaven are that love, because every one is his own good and his own truth, both as to mind and as to body, for the body is an effigy of the mind, because formed to be a resemblance of it; hence he concluded that the Divine is effigied in two who are in love truly conjugial; and since the Divine is so effigied, that heaven also is effigied, because the universal heaven is the divine good and the divine truth proceeding from the Lord, and that hence it is that all things of heaven are inscribed on that love, and so many beatitudes and delights as to exceed all calculation; he expressed the number by a term which involves myriads of myriads: he wondered that the man of the church knows nothing of this, when yet the church is the Lord's heaven on the earth, and heaven is the marriage of good and of truth: he said that he was astonished at the consideration, that adulteries are committed, and are also confirmed, within the church, more than out of it, when yet their delight in itself is nothing else, in the spiritual sense, and consequently in the spiritual world, but the delight of the love of what is false conjoined to evil, which delight is infernal delight, because altogether opposite to the delight of heaven, which is the delight of the love of truth conjoined to good.

375. Every one knows that two conjugial partners, who love each other, are interiorly united, and that the essential of marriage is the unition of minds [*animus*,] or of minds [*mens*;] hence also it may be known, that such as the minds [*animus*] or the minds [*mens*] are in themselves, such is the unition, and likewise such the love prevailing between them: the mind [*mens*] is formed solely from truths and goods, for all things which are in the universe have reference to good and truth, and likewise to their conjunction, wherefore the unition of minds is altogether of such a quality as the truths and goods are from which they are formed, consequently, the unition of minds which are formed from genuine truths and goods is the most perfect. It is to be noted, that no two things mutually love each other more than truth and good, wherefore

from that love descends love truly conjugial:* what is false and evil also love each other, but this love is afterwards turned into hell.

376. From what hath been now said concerning the origin of conjugial love, it may be concluded who are principled in that love, and who are not; that they are principled in conjugial love who are in divine good from divine truths; and that conjugial love is so far genuine, as the truths which are conjoined to good are more genuine: and whereas all good, which is conjoined to truths, is from the Lord, it follows, that no one can be in love truly conjugial unless he acknowledges the Lord, and His Divine, for without that acknowledgment the Lord cannot flow-in, and be conjoined to the truths appertaining to man.

377. From these considerations it is evident, that they are not in conjugial love who are in false principles, and especially they who are in false principles derived from evil: with those who are in evil and thence in false principles, the interiors also, which are of the mind [*mens*,] are closed, wherefore in that mind there cannot be given any origin of conjugial love, but beneath those interiors, in the external or natural man separate from the internal, there is given the conjunction of what is false and evil, which conjunction is called the infernal marriage. It has been given me to see what is the quality of marriage between those who are in the falses of evil, which is called the infernal marriage; they discourse with each other, and likewise are conjoined from a lascivious principle, but interiorly they burn with deadly hatred against each other, which is so great as to admit of no description.

378. Neither is conjugial love given between two who are of a different religion, inasmuch as the truth of the one does not accord with the good of the other, and two dissimilar and discordant prin-

* That all things in the universe, both in heaven and in the world, have reference to good and truth, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122. And to the conjunction of each, n. 10555. That between good and truth there is a marriage, n. 1094, 2173, 2503. That good loves, and from love desires, truth, and its conjunction with itself, and that hence they are in a perpetual tendency to conjunction, n. 9206, 9207, 9495. That the life of truth is from good, n. 1589, 1997, 2579, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 9667. That truth is the form of good, n. 3049, 3180, 4574, 9154. That truth is to good as water to bread, n. 4976.

ciples cannot make one mind out of two, wherefore the origin of their love does not partake at all of what is spiritual; if they cohabit and agree together, it is only from natural causes.* It is for this reason that marriages in the heavens are contracted with those who are within a society, because they are in similar good and truth, but not with those who are out of the society: that all who are there, within a society, are in similar good and truth, and differ from those who are without, may be seen above, n. 41, and following articles: this was also represented in the Israelitish nation by marriages being contracted within tribes, and specifically within families, and not out of them.

379. Neither is love truly conjugial possible to be given between one husband and several wives, for this destroys its spiritual origin, which is that one mind be formed out of two, consequently it destroys interior conjunction, which is of good and truth, from which the essence of that love is derived; marriage with more wives than one is like an understanding divided into several wills, and like a man not attached to one but to several churches, for thus his faith is distracted, insomuch that it becometh no faith. The angels say, that to marry more wives than one is altogether contrary to divine order; and that they know this from several reasons, and likewise from this consideration, that as soon as they think of marriage with more than one, they are alienated from internal blessedness and heavenly felicity, and that in such case they become like drunken persons, because good is disjoined from its truth with them; and since the interiors, which are of their minds, from mere thought with any intention, come into such a state, they perceive clearly, that marriage with more than one closes their internal, and causes the love of lasciviousness to insert itself in the place of conjugial love, which love of lasciviousness withdraws from heaven.† They say further, that man with difficulty compre-

* That marriages between those who are of a different religion are unlawful, on account of the non-conjunction of similar good and truth in the interiors, n. 8998.

† Inasmuch as husband and wife ought to be one, and to cohabit in the inmost principle of life, and since they make together one angel in heaven, therefore love truly conjugial cannot be given between one husband and several wives, n. 1907, 2749. That to marry more wives than one at the same time is contrary to divine order, n. 10835. That there is no marriage but between one husband and one wife is clearly perceived by those who are in the Lord's celestial king-

hends this, because there are few who are principled in genuine conjugial love, and they who are not so principled know nothing at all of the interior delight which is in that love, but only of the delight of lasciviousness, which delight is turned into what is undelightful after a short time of cohabitation; whereas the delight of love truly conjugial not only endures to old age in the world, but also becomes the delight of heaven after decease, and is then filled with interior delight, which is perfected to eternity. They said also, that the blessednesses of love truly conjugial may be enumerated to the amount of several thousands, of which not even one is known to man, nor can be comprehended in the understanding by any one who is not in the marriage of good and truth from the Lord.

380. The love of dominion of one over the other altogether takes away conjugial love and its heavenly delight, for, as was said above, conjugial love and its delight consist in this, that the will of one be that of the other, and this mutually and reciprocally; this is destroyed in marriage by the love of dominion, for he who domineers is desirous that his will alone should be in the other, and none of the other's reciprocally in himself, hence no mutuality, consequently no communication of any love and its delight with the other, and reciprocally, which communication and consequent conjunction is yet the very interior delight itself, which is called blessedness, in marriage: the love of dominion altogether extinguishes this blessedness, and with it every thing celestial and spiritual appertaining to that love, insomuch that it is not known that it exists, and if its existence were to be proved, it would yet be accounted so vile, as to excite either ridicule or anger. When one wills or loves what the other wills or loves, then each has freedom, for all freedom is of love, but neither has freedom where there is dominion, one being a servant, and this being the case too with him who exercises dominion, because he is led as a servant by the lust of domineering: but this is altogether incomprehensible to him who does not know what the freedom of heavenly love is: never-

dom, n. 865, 3246, 9902, 10172. The reason is, because the angels there are in the marriage of good and truth, n. 3246. That the Israelitish nation were permitted to marry several wives, and to adjoin concubines to wives, but christians are not so permitted; the reason was, because that nation were in externals without internals, but christians may be in internals, thus in the marriage of good and of truth, n. 3246, 4837, 8809.

theless from what has been said above concerning the origin and essence of conjugial love, it may be known, that so far as dominion enters, so far minds are not conjoined, but divided, since dominion subjugates, and a subjugated mind has either no will, or an opposite will; if it has no will, it has also no love, and if it has an opposite will, it is hatred instead of love. The interiors of those who live in such a state of marriage, are in mutual collision and combat against each other, as is the usual case with two opposites, howsoever the exteriors are held in check and under controul for the sake of quiet; the collision and combat of their interiors discovers itself after death, on which occasion they generally meet together and then fight like enemies, as if they would tear each other to pieces; for in such case they act according to the state of their interiors; occasionally it has been given me to see their combats and tearings, which, in several instances, were full of revenge and cruelty; for the interiors of every one in the other life are set at liberty, nor are any longer restrained by external considerations, which have their ground in worldly causes; for every one then is such as he is interiorly.

381. There is given in some cases a sort of resemblance of conjugial love, but still it is not conjugial love, since, if the parties are not principled in the love of good and truth, it is a mere appearance of conjugial love grounded in several causes, viz. that they may be well attended at home, that they may live in security, or in tranquillity, or at ease, or that they may be nursed in sickness and old age, or for the care of the children whom they love; in some instances a principle of compulsion operates, arising from fear of the other partner, of their reputation, of evil consequences, and in some instances the appearance is induced by lasciviousness. Conjugial love also differs with the conjugial partners, as one of them may possess more or less of it whilst the other possesses little or nothing, and, by reason of this difference, heaven may be the portion of one, and hell of the other.

382. Genuine conjugial love prevails in the inmost heaven, because the angels there are in the marriage of good and truth, and likewise in innocence; the angels of the inferior heavens are also in conjugial love, but only so far as they are in innocence, for conjugial love, viewed in itself, is a state of innocence, wherefore amongst conjugial partners, who are in conjugial love, heavenly de-

lights are before their minds [*animus*] almost like the sports of innocence, as amongst infants, for every thing delights their minds [*mens*], since heaven with its joy flows-in into singular the things of their life: wherefore conjugial love is represented in the heavens by the most beautiful objects; I have seen it represented by a virgin of inexpressible beauty, encompassed with a bright cloud; and I have been told that the angels in heaven derive all their beauty from conjugial love: the affections and thoughts flowing from it are represented by adamantine auras sparkling as from carbuncles and rubies, and this with delights which affect the interiors of the mind. In a word, heaven respects itself in conjugial love, because heaven with the angels is the conjunction of good and truth, and this conjunction makes conjugial love.

Marriages in the heavens differ from marriages in the earth in this respect, that marriages in the earth have for an end also the procreation of children, but not in the heavens, where, instead of that procreation, there is the procreation of good and of truth; the reason why this latter procreation is instead of the former, is, because their marriage is the marriage of good and truth, as has been shown above, and in that marriage good and truth, and their conjunction, are loved above all things, wherefore these are the principles which are propagated from marriages in the heavens: hence it is that by nativities and generations, in the Word, are signified spiritual nativities and generations, which are of good and of truth, by a mother and father truth conjoined to good which procreates, by sons and daughters the truths and goods which are procreated, and by sons-in-law and daughters-in-law the conjunctions of these, and so forth.* From these considerations it is evident that mar-

* That conceptions, births, nativities and generations have a spiritual signification of the same things in reference to good and truth, or to love and faith, n. 613, 1145, 1755, 2020, 2584, 3860, 3868, 4070, 4668, 6239, 8042, 9325, 10197. That hence generation and nativity signify regeneration and re-birth by faith and love, n. 5160, 5598, 9042, 9845. That mother signifies the church as to truth, thus also the truth of the church; father the church as to good, thus also the good of the church, n. 2691, 2717, 3703, 5580, 8897. That sons signify the affections of truth, thus truths, n. 489, 491, 533, 2623, 3373, 4257, 8649, 9807. That daughters signify the affections of good, thus goods, n. 489, 490, 491, 2362, 3963, 6729, 6775, 6778, 9055. That son-in-law signifies truth associated to the affection of good, n. 2389. That daughter-in-law signifies good associated to its truth, n. 4843.

riages in the heavens are not like marriages in the earth, the nuptials in the heavens being spiritual, which are not to be called nuptials, but conjunctions of minds from the marriage of good and of truth, but in the earth they are nuptials, because they are not only of the spirit but also of the flesh: and whereas there are no nuptials in the heavens, therefore two conjugial partners there are not called husband and wife, but the conjugial partner of another, from an angelic idea of the conjunction of two minds into one, is called by a term which signifies his [or her] mutual re-active [partner]. From these considerations it may be known, how the Lord's words concerning nuptials are to be understood, Luke xx. 35, 36.

383. In what manner marriages are contracted in the heavens, it has also been granted me to see: in heaven throughout there is a consociation of those who are of similar dispositions, and a dissociation of those who are of dissimilar, hence every society of heaven consists of those who are of similar dispositions; similar are presented to similar, not of themselves, but from the Lord [see above, n. 41, 43, 44 and following articles], in like manner one conjugial partner is presented to another conjugial partner, where there is a capacity of their minds being conjoined into one; wherefore at first sight they intimately love each other, and see themselves to be conjugial partners, and enter into marriage; hence it is, that all the marriages of heaven are from the Lord alone: they also have their festivities, which take place in the company of several; the festivities differ in different societies.

384. Marriages in the earth, inasmuch as they are the seminaries of the human race, and likewise of the angels of heaven, (for, as was shewn above in its proper article, heaven is from the human race), also because they are from a spiritual origin, viz. from the marriage of good and truth, and the Divine of the Lord flows-in chiefly into that love, on these accounts are most holy before the angels of heaven; and, on the other hand, adulteries, inasmuch as they are contrary to conjugial love, are regarded by them as profane; for as in marriages the angels behold the marriage of good and truth, which is in heaven, so in adulteries they behold the marriage of what is false and evil, which is hell, wherefore when they only hear mention made of adulteries, they avert themselves: this also is the reason why, when man commits adultery from delight,

heaven is closed to him ; and when heaven is closed, he no longer acknowledges a Divine, nor any thing of the faith of the church.* That all who are in hell are in opposition to conjugial love, has been given to perceive from the sphere thence exhaling, which was like a perpetual endeavour to dissolve and violate marriages ; from which it appeared evident, that the ruling delight in hell is the delight of adultery, and that the delight of adultery is likewise the delight of destroying the conjunction of good and truth, which conjunction makes heaven : hence it follows, that the delight of adultery is an infernal delight altogether opposite to the delight of marriage, which is heavenly delight.

385. There are certain spirits who, from habit acquired in the life of the body, infested me with peculiar cunning, and this by an influx softish and as it were undulatory, such as is the customary influx of well disposed spirits, but it was perceived that there was craftiness and such like principles in them, with a view to ensnare and deceive ; at length I discoursed with one of them, who, it was told me, had been the general of an army, when he lived in the world ; and whereas I perceived that in the ideas of his thought there was a lascivious principle, I discoursed with him concerning marriage in spiritual speech with representatives, which fully expresses the meaning of what is said, and several things in a moment : he said that in the life of the body he made light of adulteries : but it was given me to tell him, that adulteries are heinous, although from the delight with which they captivate, and from the persuasion which they hence instil, they appear otherwise to adulterers themselves, and even to be allowable ; of which he might also be convinced from this consideration, that marriages are the seminaries of the human race, and hence also the seminaries of the heavenly kingdom, and that on this account they ought in no wise to be violated, but to be accounted holy ; also from this, that he ought to know, since he was then in another life, and in a state of

* That adulteries are profane, n. 9961, 10174. That heaven is closed against adulterers, n. 2750. That they who have perceived delight in adulteries, cannot come into heaven, n. 539, 2733, 2747, 2748, 2749, 2751, 10175. That adulterers are unmerciful, and without a religious principle, n. 824, 2747, 2748. That the ideas of adulterers are filthy, n. 2747, 2748. That in the other life they love filth, and are in such hells, n. 2755, 5394, 5722. That by adulteries, in the Word, are signified the adulterations of good, and by whoredoms the perversions of truth, n. 2466, 2729, 3399, 4865, 8904, 10648.

perception, that conjugial love descends from the Lord through heaven, and from that love, as from a parent, is derived mutual love, which is the firmament [or strengthening bond] of heaven; and also from this consideration, that adulterers, when they only approach the heavenly societies, are made sensible of their own stench, and cast themselves headlong thence towards hell; at least he might know, that to violate marriages is contrary to divine laws, and contrary to the civil laws of all kingdoms, also contrary to the genuine lumen of reason, because contrary to order both divine and human, not to mention many other considerations: but he replied, that he had never thought of such things in the life of the body: he was disposed to reason whether it was so, but he was told, that truth does not admit of reasonings, for they favour delights, thus evils and falses, and that he ought first to think of the things which had been said, because they are truths; or also to think of that principle, which is very well known in the world, that no one ought to do to another what he is not willing that another should do to him, and thus, if any one had deceived his wife whom he had loved, as is the case at the first period of every marriage, whether he himself also would not have detested adulteries, when he was in a state of wrath on the occasion, if he spake from that state, and whether, as being a man of talent and ingenuity, he would not have confirmed himself, more than others, against adulteries, even to condemn them to hell.

386. It has been shown me in what manner the delights of conjugial love advance towards heaven, and the delights of adultery towards hell: the advancement of the delights of conjugial love towards heaven was into blessednesses and happinesses continually increasing in number, till they became innumerable and ineffable; and as they advanced more interiorly into what were more innumerable and ineffable, they advanced even to the very blessednesses and happinesses of the inmost heaven, or of the heaven of innocence, and this by a principle of the most perfect freedom; for all freedom is from love, thus the most perfect freedom is from conjugial love, which is heavenly love itself. But the advancement of adultery was towards hell, and by degrees to the lowest, where there is nothing but what is direful and horrible: such a lot awaits adulterers after their life in the world. By adulterers are meant those who perceive delight in adulteries, and no delight in marriages.

Concerning the Employments of the Angels in Heaven.

387. The employments in the heavens cannot be enumerated, nor specifically described, but only something may be said in general concerning them, for they are innumerable, and likewise various according to the offices of the societies; for every society performs a peculiar office, since, as the societies are distinct according to goods [see above, n. 41,] so they are distinct according to uses, inasmuch as goods, with all in the heavens, are goods in act, which are uses: every one there performs use, for the Kingdom of the Lord is a kingdom of uses.*

388. In the heavens, as in the earth, there are several administrations, for there are ecclesiastical concerns, there are concerns which respect civil life, and there are domestic concerns: that there are ecclesiastical concerns, is manifest from what was said and shown above concerning divine worship, n. 221 to 227; that there are concerns which respect civil life, is manifest from what was said and shown concerning governments in heaven, n. 213 to 220; and that there are domestic concerns, is manifest from what was said and shown concerning the habitations and mansions of the angels, n. 183 to 190, and concerning marriages in heaven, n. 366 to 386: hence it is evident, that there are several employments and administrations within every heavenly society.

389. All things in the heavens are instituted according to divine order, which is every where guarded by administrations executed by the angels, the wiser amongst them taking charge of those things which are common [or general] good or use, whilst the less wise take charge of particular things, and so forth; all in subordination, just as in divine order uses are subordinate: hence likewise dignity is adjoined to every employment, according to the dignity of the use; nevertheless an angel doth not claim dignity to himself, but gives all to use, and whereas use is the good which he per-

* That the Kingdom of the Lord is a kingdom of uses, n. 453, 696, 1104, 3645, 4054, 7038. That to serve the Lord is to perform uses, n. 7038. That all in the other life ought to perform uses, n. 1103. That even the wicked and infernal, but in what manner, n. 696. That all are such as are the uses which they perform, n. 4054, 6815: illustrated, n. 7038. That angelic blessedness consists in the goods of charity, thus in performing uses, n. 451

forms, and all good is from the Lord, therefore he gives all to the Lord: wherefore he who thinks of honour for himself and thence for use, and not for use and thence for himself, cannot perform any office in heaven, because he looks backward from the Lord, regarding himself in the first place, and use in the second. When we speak of use, the Lord also is understood, because, as was said just above, use is good, and good is from the Lord.

390. From these considerations it may be concluded what is the nature and quality of subordinations in heaven, viz. that as every one loves, esteems, and honours use, so also he loves, esteems, and honours the person to whom that use is adjoined; and likewise that the person is so far loved, esteemed, and honoured, as he does not ascribe the use to himself, but to the Lord, for so far he is wise, and so far the uses which he performs he performs from a principle of good: spiritual love, esteem, and honour, are nothing else but the love, esteem and honour of use in the person, and the honour of the person is from the use, and not of the use from the person: he, also, who regards men from spiritual truth, regards them in no other point of view; for he sees one man like to another, whether in great dignity or in little, but that they differ only in wisdom, and wisdom consists in loving use, thus the good of a fellow citizen, of a society, of a man's country, and of the church. In this also consists love to the Lord, because all good, which is the good of use, is from the Lord; and likewise love towards the neighbour, because the neighbour is the good which is to be loved in a fellow-citizen, in a society, in a man's country, and in the church, and which is to be performed towards them.*

* That to love the neighbour is not to love the person, but to love that which appertains to him, and which constitutes him, n. 5025, 10336. That they who love the person, and not what appertains to the man, and which constitutes him, love equally an evil man and a good man, n 3820: and that they do good alike to the evil and to the good, when yet to do good to the evil is to do evil to the good, which is not to love the neighbour, n. 3820, 6703, 8120. The judge who punishes the evil that they may be amended, and to prevent the good being contaminated and injured by them, loves his neighbour, n. 3820, 8120, 8121. That every man and society, also a man's country and the church, and in a universal sense the kingdom of the Lord, are the neighbour, and that to do good to them from the love of good according to the quality of their state, is to love the neighbour; thus their good, which is to be consulted, is the neighbour, n. 6818 to 6821, 8123.

391. All the societies in the heavens are distinct according to uses, inasmuch as they are distinct according to goods, as was said above, at n. 41, and following paragraphs, and goods are goods in act, or goods of charity, which are uses: there are societies whose employments are to take care of infants; there are other societies whose employments are to instruct and educate them as they grow up; there are others which in like manner instruct and educate boys and girls, who are of a good disposition from education in the world, and thence come into heaven; there are others which teach the simply good from the christian world, and lead them into the way to heaven; there are others which in like manner teach and lead the various nations; there are others which defend novitiate spirits, or those who come recently from the world, from infestations occasioned by evil spirits; there are some, likewise, who are attendant on those that are in the lower earth; and likewise some who are attendant on those that are in the hells, and restrain them from tormenting each other beyond the prescribed limits; there are also some who are attendant on those that are raised from the dead. In general, the angels of every society are sent to men, that they may guard them, and withdraw them from evil affections and consequent thoughts, and inspire them with good affections, so far as they receive them from a principle of freedom, whereby also they rule the deeds or works of men, removing, as far as it is possible, evil intentions: the angels, when they are attendant on men as it were dwell in their affections, and are near a man, so far as he is principled in good derived from truths, but are more remote in proportion as his life is distant from good.* But all these employments of the angels are employments of the Lord by [or through] the angels, for the angels perform them, not from themselves, but from the Lord: hence it is that by angels, in the Word, in its internal sense, are not understood angels, but

* Concerning angels attendant on infants, and afterwards on boys, and thus successively, n. 2303. That man by angels is raised from the dead, from experience, n. 168 to 189. That angels are sent to those who are in the hells, to prevent their tormenting each other beyond measure, n. 967. Concerning the offices of angels towards men who come into the other life, n. 2131. That spirits and angels are attendant on all men, and that man is led by spirits and angels from the Lord, n. 50, 697, 2796, 2887, 2888, 5847 to 5866, 5976 to 5993, 6209. That the angels have dominion over evil spirits, n. 1755.

something of the Lord; and hence it is that angels, in the Word, are called gods.*

392. These employments of the angels are their common [or general] employments, but every one has his particular charge [or office;] for every common [or general] use is compounded of innumerable ones, which are called mediate, administering, subservient uses; all and singular are co-ordinated and sub-ordinated according to divine order, and, taken together, make and perfect the common use, which is the common good.

393. Ecclesiastical concerns are under the charge of those in heaven, who, in the world, have loved the Word, and from a desire have enquired into the truths contained in it, not for the sake of honour or gain, but for the sake of use of life, both in regard to themselves and others; these, according to the love and desire of use, are there in illustration, and in the light of wisdom, into which also they come from the Word in the heavens, which is not natural as in the world, but spiritual [see above, n. 259:] these perform the office of preachers, and, according to divine order, they are in a superior place, who, by virtue of illustration, excel others in wisdom. Civil concerns are given in charge to those, who, in the world, have loved their country and its common good in preference to their own, and have done what is just and right from the love of what is just and right; in proportion as these, from the desire of love, have enquired into the laws of what is just, and have hence become intelligent, in the same proportion they are in the faculty of administering offices in heaven, which also they administer in that place or degree in which their intelligence is, which intelligence also, in such case, is in an equal degree with the love of use for the common good. Moreover, in heaven there are so many offices and so many administrations, and likewise so many employments, that it is impossible to enumerate them on account of their abundance, those in the world being respectively few: all, whatsoever be their number, are in the delight of their work and labour from the love of use, and no one for the love of self or of gain; nor is any one influenced by the love of gain on account of life,

* That by angels, in the Word, is signified something divine from the Lord, n. 1925, 2321, 3039, 4085, 6280, 8192. That angels, in the Word, are called gods, from the reception of divine truth and good from the Lord, n. 4295, 4402, 8192, 8301

because all the necessaries of life are given them gratis, their habitations are given gratis, their clothes gratis, and their food gratis: from which considerations it is evident, that they who have loved themselves and the world more than use, have not any lot in heaven: for every one's own love or own affection remains with him after his life in the world, nor is it extirpated to eternity [see above, n. 363.]

394. Every one in heaven is in his work according to correspondence, and correspondence is not with the work, but with the use of every one's work [see above, n. 112,] and there is a correspondence of all things [n. 106.] He in heaven, who is in an employment or work corresponding to his use, is in a state of life altogether similar to that in which he was in the world, for what is spiritual and what is natural act in unity by correspondence, yet with this difference, that he is in more interior delight, because in spiritual life, which is more interior life, and hence more recipient of heavenly blessedness.

Concerning heavenly Joy and Happiness.

395. What heaven is, and what heavenly joy, is known to scarce any one at this day; they who have thought about them have conceived so general and so gross an idea concerning them, that it scarcely amounts to an idea: from the spirits who come out of the world into the other life, I was best enabled to know what notion they entertained of heaven and of heavenly joy, for, when left to themselves, they think in like manner as if they were in the world. The reason why it is not known what heavenly joy is, is, because they who have thought about it have drawn their judgment from external joys which are of the natural man, not knowing what the internal or spiritual man is, thus neither what his delight and blessedness is; wherefore if they should be told, by those who are in spiritual or internal delight, what and of what quality heavenly joy is, they would not be able to comprehend it, for it would fall into an unknown idea, thus not into perception, wherefore it would be amongst those things which the natural man would reject. Yet every one may know, that when man leaves the external or natural

man, he comes into the internal or spiritual, whence it may be known, that heavenly light is internal and spiritual delight, but not external and natural; and since it is internal and spiritual, that it is purer and more exquisite, and that it affects the interiors of man, which are of his soul or spirit. From these considerations alone, every one may conclude, that his delight is of such a quality as had been the delight of his spirit, and that the delight of the body, which is called the delight of the flesh, is respectively not heavenly; what also is in the spirit of man, when he leaves the body, this remains after death, for then he lives a man-spirit.

396. All delights flow forth from love, for what a man loves, this he feels as delightful, nor has he any one delight from any other source; hence it follows, that such as the love is, such is the delight: the delights of the body or of the flesh all flow forth from the love of self and from the love of the world, hence also they are concupiscences and the pleasures attending them; but the delights of the soul or spirit all flow forth from love to the Lord and from love towards the neighbour, hence also they are the affections of good and truth, and interior satisfactions: these latter loves with their delights flow-in from the Lord, and out of heaven, by an internal way, which is from above, and they affect the interiors; but the former loves with their delights flow-in from the flesh and from the world by an external way, which is from beneath, and they affect the exteriors. In proportion therefore as those two loves of heaven are received, and affect, in the same proportion the interiors are opened, which are of the soul or spirit, and look from the world to heaven; but in proportion as those two loves of the world are received and affect, in the same proportion the exteriors are opened, which are of the body or the flesh, and look from heaven to the world. As loves flow-in and are received, so at the same time also their delights flow-in, the delights of heaven into their interiors, the delights of the world into the exteriors, since, as was said, all delight is of love.

397. Heaven in itself is such, as to be full of delights, insomuch that, viewed in itself, it is nothing but what is blessed and delightful, since the divine good proceeding from the divine love of the Lord makes heaven in general and in particular with every one there, and the divine love consists in willing the salvation of all and the happiness of all from inmost and fully: hence it is, that whether we speak of heaven or of heavenly joy, it is the same thing.

398. The delights of heaven are ineffable, and likewise are innumerable, but of those innumerable delights not one can be known nor credited by him who is in the mere delight of the body or of the flesh, since, as was said above, his interiors look from heaven to the world, thus backwards; for he who is wholly immersed in the delight of the body or of the flesh, or, what is the same thing, in the love of self and of the world, has no sensation of any delight but what is to be found in honour, in gain, and in the pleasures of the body and the senses, which so extinguish and suffocate the interior delights, which are of heaven, that their existence is not believed; wherefore a person of this description would wonder greatly, if he were only told that there are delights given on the removal of the delights of honour and of gain, and still more if he were told, that the delights of heaven succeeding in their place are innumerable, and such, that the delights of the body and of the flesh, which are chiefly the delights of honour and of gain, cannot be compared with them: hence the reason is evident, why it is not known what heavenly joy is.

399. How great the delight of heaven is, may be manifest only from this consideration, that it is a delight to all in heaven to communicate their delights and blessings to another, and whereas all in the heavens are of such a character, it is evident how immense is the delight of heaven; for, as was shown above, n. 268, in the heavens there is a communication of all with each, and of each with all. Such communication flows forth from the two loves of heaven, which, as was said, are love to the Lord and love towards the neighbour; these loves are communicative of their delights: the reason why love to the Lord is of such a quality, is, because the love of the Lord is the love of communication of all that He has with all, for He wills the happiness of all; similar is the love in each of those who love Him, because the Lord is in them, whence there is a mutual communication of the delights of the angels one amongst another: that love towards the neighbour is also of such a quality, will be seen in what follows: from which considerations it may be manifest, that those loves are communicative of their delights: it is otherwise with the loves of self and of the world: the love of self withdraws and takes away all delight from others, and centers it in itself, for it wills well to itself alone; and the love of the world is desirous to possess its neighbour's property as its

own; wherefore these loves are destructive of the delights appertaining to others; if they are communicative, it is for the sake of themselves, and not for the sake of others, wherefore in respect to others they are not communicative, but destructive, only so far as the delights of others appertain to themselves, or are in themselves. That the loves of self and of the world, when they have rule, are of such a quality, has been often given me to perceive by living experience: as often as spirits, who were in those loves whilst they lived as men in the world, approached, so often my delight departed and vanished; and I was likewise told, that if such only approach towards any heavenly society, the delight of those who are in the society is diminished, altogether according to the degree of their presence, and, what is wonderful, those wicked spirits are then in their delight: hence it has been made evident what is the quality of the state of such a man in the body, for it is similar to what it is after separation from the body, viz. that he desires or covets the delights or goods of another, and so far as he obtains them, so far he has delight: from these considerations it may be seen, that the loves of self and of the world are destructive of the joys of heaven, thus altogether opposite to heavenly loves, which are communicative.

490. It is however to be noted, that the delight in which they are who are in the loves of self and of the world, when they approach to any heavenly society, is the delight of their concupiscence, thus likewise altogether opposite to the delight of heaven; they come into the delight of their concupiscence from the deprivation or removal of heavenly delight with those who are in it: the case is otherwise when there is no deprivation and removal, for then they cannot approach, because so far as they then approach, so far they come into agony and pain: hence it is that they seldom dare to come near: this likewise has been given me to know by several experimental cases, some of which I will also mention. Spirits who come from the world into the other life, desire nothing more than to be admitted into heaven, this being the request of almost all, supposing that heaven consists only in being introduced and received; wherefore also, since they are desirous of it, they are conveyed to some society of the ultimate heaven; but when they who are in the love of self and of the world approach to the first threshold of that heaven, they begin to be tortured and so in-

teriorly tormented, that they feel in themselves rather hell than heaven, wherefore they cast themselves down headlong thence, nor are they at rest until they come into the hells amongst those of their own quality. It has also very frequently been the case, that such spirits have desired to know what heavenly joy is, and when they have been told that it is in the interiors of the angels, they have wished to have it communicated to themselves, wherefore this also was granted, for what a spirit desires, who is not yet in heaven or in hell, is given him, if it conduces to any good purpose; but when the communication was made, they began to be tormented, insomuch that, by reason of their pain, they did not know in what posture to place their bodies; they were seen to thrust down their head even to the feet, and cast themselves to the earth, and there to writhe themselves into foldings in the manner of a serpent, and this by reason of interior torture: such was the effect which heavenly delight produced with those who were in delights derived from the love of self and of the world; the reason is, because those loves are altogether opposite, and when one opposite acts into another, such pain is produced; and whereas heavenly delight enters by an internal way, and flows-in into a contrary delight, it twists backwards the interiors which are in that delight, thus turns them into what is opposite to themselves, whence they are made sensible of such torture. The reason why they are opposite, is, because, as was said above, love to the Lord and love towards the neigbour are willing to communicate all that they have to others, for this is their delight, whilst the love of self and of the world are desirous to take away from others all that they have, and to impart it to themselves, and so far as they can accomplish this purpose, so far they are in delight. From these considerations it may likewise be known, whence it comes to pass that hell is separated from heaven, for all who are in hell were, when they lived in the world, in the mere delights of the body and of the flesh derived from the love of self and of the world, but all who are in the heavens were, when they lived in the world, in the delights of the soul and of the spirit grounded in love to the Lord and in love towards the neighbour; and since the above loves are opposite, therefore also the hells and the heavens are altogether separated, and this to such a degree that a spirit who is in hell dares not even put forth a finger thence,

or elevate the crown of his head, since in proportion as he attempts it he is tortured and tormented: this likewise I have often seen.

401. The man who is in the loves of self and of the world, feels, so long as he lives in the body, a delight derived from those loves, and likewise in singular the pleasures to which they give birth: but the man who is in love to God and in love towards the neighbour, does not feel, so long as he lives in the body, a manifest delight arising from those loves, and from the good affections derived from them, but only a blessedness almost imperceptible, because it is stored up in his interiors, and is veiled by the exteriors which are of the body, and rendered less sensible by worldly concerns: but the states are altogether changed after death; the delights of the love of self and of the world are then turned into what is painful and direful, because into such things as are called infernal fire, and by turns into things defiled and filthy, corresponding to their unclean pleasures, which, what is wonderful, are in such case delightful to them; but the obscure delight and almost imperceptible blessedness, which appertained to those in the world who were in love to God and in love towards their neighbour, is then turned into the delight of heaven, which is in every way perceptible and sensible; for that blessedness which was stored up and concealed in their interiors, when they lived in the world, is then revealed and brought forth into manifest sensation, because they are then in the spirit, and that was the delight of their spirit.

402. All the delights of heaven are conjoined with and are in uses, because uses are the goods of love and charity, in which the angels are; wherefore every one has delights of such a quality as are those uses, and likewise in such a degree as is the affection of use. That all the delights of heaven are delights of uses, may be manifest from comparison with the five senses of the body appertaining to man: there is given to every sense a delight according to its use, to the sight its delight, to the hearing, to the smell, to the taste, and to the touch, their delights; to the sight, the delight derived from beauty and forms, to the hearing, that derived from harmonies, to the smell, that derived from odours, to the taste, that derived from what is savoury: the uses which each of them perform are known to those who attend to such considerations, and more fully to those who are acquainted with correspondences; that the sight has such delight, is owing to the use which it affords to

the understanding, which is the internal sight; that the hearing has such delight, is owing to the use which it affords both to the understanding and to the will by hearkening; that the smell has such delight, is owing to the use which it affords to the brain and likewise to the lungs; that the taste has such delight, is owing to the use which it affords to the stomach and thence to the universal body, by nourishing it: conjugial delight, which is a purer and more exquisite delight of touch, is more excellent than all those above mentioned on account of its use, which is the procreation of the human race, and thence of the angels of heaven. These delights are in those sensories by virtue of an influx of heaven, where every delight is of use and according to use.

403. Certain spirits, from an opinion conceived in the world, believed that heavenly happiness consisted in an idle life, in which they were to be served by others; but they were told that happiness in no case consists in being at rest from employment, and in enjoying the happiness thence resulting, for thus every one would be desirous to possess the happiness of others for himself, and since every one would be so desirous, no one would have happiness; such a life would not be active but indolent, in which the faculties would become torpid; when yet it may be known to all, that without active life there can be no happiness of life, and that cessation from employment is only for the sake of recreation, that man may return with greater alacrity to the activity of his life: it was afterwards shown by many considerations, that angelic life consists in performing the goods of charity, which are uses, and that the angels find all their happiness in use, from use, and according to use. To those who entertained an idea that heavenly joy consisted in living a life of indolence, and in breathing eternal joy without employment, it was given to perceive, in order to make them ashamed, what is the quality of such a life; and it was perceived to be most sorrowful, and that all joy being thus destroyed, after a short time would they loathe and nauseate it.

404. The spirits who believed themselves better instructed than others, declared that it was their belief in the world, that heavenly joy consisted in this alone, that they should praise and celebrate God, and that this was active life; but they were told, that to praise and celebrate God is not such active life, and that neither has God need of praises and celebration, but that He wills that all

should perform uses, and thus the goods which are called goods of charity: but they could not conceive any idea of heavenly joy in performing the goods of charity, but of servitude; nevertheless the angels testified, that in the performance of such good works there is the highest state of freedom, because it proceeds from interior affection, and is conjoined with ineffable delight.

405. Almost all who come into the other life, suppose that every one has a similar hell, and that every one has a similar heaven, when yet both in hell and heaven there are infinite varieties and diversities, and in no case is the hell of one similar to that of another, nor the heaven of one similar to the heaven of another, in like manner as in no case one man, spirit, and angel, is altogether like another, not even as to the face; when I only thought that two were altogether similar or equal, the angels expressed horror, saying, that every one thing is formed from the harmonious agreement of several things, and that every one thing is such as that agreement is; and that thus every society of heaven makes one, and that all the societies of heaven make one, and this from the Lord alone by love.* Uses in the heavens, in like manner, are in all variety and diversity, and in no case is the use of one altogether similar and the same with the use of another, thus neither is the delight of one similar and the same with that of another; and still more, the delights of every one's use are innumerable, and those innumerable delights are in like manner various, but still conjoined together in that order that they mutually respect each other, as the uses of every member, organ, and viscus in the body, and still more as the uses of every vessel and fibre in every member, organ and viscus, all and singular of which are so consociated, that they respect their own good in another, and thus in all, and all in each; from this universal and singular aspect they act as one.

* That one thing consists of various things, and hence receives form and quality and perfection according to the quality of harmony and agreement, n. 457, 3241, 8003. That there is an infinite variety, and in no case is any one thing the same with another, n. 7236, 9002. In like manner in the heavens, n. 5744, 4005, 7236, 7833, 7836, 9002. That hence all the societies in the heavens, and every angel in a society, are distinct from each other, because in various good and use, 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7986. That the divine love of the Lord arranges all into a heavenly form, and conjoins them so that they are as one man, n. 457, 3986, 5598.

406. I have occasionally discoursed with spirits who had come recently from the world, concerning the state of eternal life, viz. that it is of importance to know who is the Lord of the kingdom, what is the quality of the government, and what its form; as in the case of those in the world who remove into another kingdom, nothing is of more concern than to know who and of what quality the king is, what is the nature of his government, with several other particulars which relate to that kingdom; how much more then must this be the case in this kingdom, in which they are to live to eternity! be it therefore known to them, that it is the Lord who governs heaven, and likewise the universe, for He who governs one governs the other, thus that the kingdom in which they now are is the Lord's, and that the laws of this kingdom are eternal verities, which are all founded in this law, that the inhabitants should love the Lord above all things and their neighbour as themselves; yea, what is more, if they are desirous to be as the angels, that they ought now to love their neighbour better than themselves. On hearing these things, they were unable to make any reply, because in the life of the body they had heard something of the kind, but had not believed it, wondering that there should be such love in heaven, and that it could be possible for any one to love his neighbour more than himself; but they were informed that all goods increase immensely in the other life, and that such is the life in the body, that they cannot advance farther than to love their neighbour as themselves, because they are in corporeal principles; but when these are removed the love then becomes purer, and at length angelical, which is to love their neighbour more than themselves, for in the heavens their delight is to do good to another, and it is not delightful to do good to themselves, unless that it may become another's, thus for the sake of another; and that this is to love their neighbour more than themselves. That it is possible for such love to be given may be manifest, it was urged, from the conjugial love of some persons in the world, in that they preferred death rather than that any injury should be done to their conjugial partner; the same was evidenced from the love of parents towards their children, in that a mother would rather suffer hunger than see her infant in want of food; likewise from sincere friendship, wherein one friend will expose himself to the perils for the sake of another; and likewise from civil and pretended friendship, which is desirous to em-

ulate what is sincere, which can make an offer of its best possessions to those for whom it professes good-will, and also that such is its language, though not the disposition of the heart; lastly it was evidenced from the nature of love, which is such, that its joy is to serve others not for its own sake but for theirs. Nevertheless these things could not be apprehended by those who loved themselves more than others, and who in the life of the body had been greedy of gain; least of all could they be apprehended by the avaricious.

407. A certain one who in the life of the body had been a person of extraordinary power, retained also in the other life his desire of ruling; but he was told, that he was in another kingdom, which is eternal, and that his authority on earth was expired, and that where he was now no one is esteemed except according to good and truth, and to the mercy of the Lord, in which he is by virtue of his life in the world; also that this kingdom is circumstanced as on earth, where men are esteemed for their wealth, and for their favour with the prince, wealth here being good and truth, and favour with the prince being the mercy in which man is according to his life in the world in respect to the Lord; if he is desirous to rule otherwise, he is a rebel, for he is in the kingdom of another. On hearing these things he was ashamed.

408. I have discoursed with spirits who supposed heaven and heavenly joy to consist in this, that they should become great; but they were told, that in heaven he is greatest who is least, for he is called least who has no power and wisdom, and is willing to have no power and wisdom, from himself, but from the Lord, and he who is least, according to this description, has the greatest happiness; and since he has the greatest happiness, it thence follows that he is the greatest, for thus he has all power from the Lord, and excels all in wisdom; and what is it to be greatest, unless to be most happy? for to be most happy is what the powerful seek by power, and the rich by riches. They were further told, that heaven does not consist in the desire to be least with a view to be the greatest, for in such case the mind aspires and desires to be the greatest, but it consists in willing from the heart the good of others more than of themselves, and in serving others for the sake of their happiness, without regard to any end of remuneration on their own account, but from love.

409. Heavenly joy itself, such as it is in its essence, cannot be described, because it is in the inmost of the life of the angels, and thence in singular the things of their thought and affection, and from these in singular the things of speech and in singular the things of action; it is as if the interiors were fully open and unloosed to receive delight and blessedness, which is dispersed into singular the fibres, and thus throughout the whole, whence its perception and sensation is such as to admit of no description; for what commences from inmost flows-in into singular the things which are derived from those, and propagates itself always with augmentation towards the exteriors. Good spirits, who are not as yet in that delight, because not as yet raised up into heaven, when they perceive it from an angel by the sphere of his love, are filled with such delight, that they come as it were into a sweet swoon: this hath occasionally been the case with those who desired to know what heavenly joy is.

410. Certain spirits also were desirous to know the nature of heavenly joy, on which account it was granted them to perceive it to that degree that they could bear it no longer; nevertheless it was not angelic joy, scarce amounting to the least degree of what is angelic, as was given me to apperceive by communication; it was so slight as almost to border upon cold, which yet they called most celestial, because it was their inmost joy: hence it was manifest, not only that there are degrees of the joys of heaven, but also that the inmost joy of one scarce accedes to the ultimate or middle joy of another; also that when any one receives the inmost of his own joy, he is in his own heavenly joy, and that he cannot endure what is more interior, which becomes painful to him.

411. Certain spirits, not of an evil sort, sunk into rest, as into sleep, and thus as to the interiors which are of their mind, they were translated into heaven; for spirits, before their interiors are opened, can be translated into heaven, and be instructed concerning the happiness of those who dwell there; I saw them, when they had thus rested for half an hour, and were afterwards conveyed back into the exteriors in which they before were, and at the same time also into the recollection of what they had seen; they said that they had been amongst angels in heaven, and that they had there seen and perceived things stupendous, all shining as of gold, silver, and precious stones, in wonderful forms, which were

admirably varied; and that the angels were not so much delighted with the external things themselves, as with those which they represented, which were divine, ineffable, and of infinite wisdom, and that these things were to them a source of joy; besides innumerable things which could not be expressed in human languages, not even as to a ten thousandth part, nor be admitted into ideas containing any thing material.

412. Almost all who come into the other life, are ignorant of the nature of heavenly blessedness and felicity, because they do not know what and of what quality internal joy is, having no perception of it but what they conceive from corporeal and worldly gladness and joy; wherefore what they are ignorant of they suppose to be nothing, when yet corporeal and worldly joys are of no account respectively; the well-disposed therefore, who do not know what heavenly joy is, to the intent that they may know [*scio*] and know [*cognosco*] what it is, are first conveyed to paradisiacal scenes which exceed all idea of the imagination; on this occasion they suppose that they are admitted into a heavenly paradise, but they are taught that this is not happiness truly celestial; wherefore it is given them to know [*cognosco*] the interior states of joy perceptible to their inmost; they are afterwards conveyed into a state of peace even to their inmost, when they confess, that nothing of the kind is at all expressible, nor even conceivable: finally they are let into a state of innocence, even also to their inmost sense: hence it is given them to know what spiritual and celestial good really is.

413. But that I might know what and of what quality heaven is and heavenly joy, it has been often and for a long time granted me by the Lord to perceive the delights of heavenly joys, wherefore, since I have had living experience, I can know them, but not at all describe them; yet something shall be said, in order to give some idea of them. It is an affection of innumerable delights and joys, which together present something common [or general,] in which common [or general] thing, or in which common [or general] affection, are contained the harmonies of innumerable affections, which do not come to the perception distinctly, but obscurely, because the perception is most common [or general;] still it was given to perceive, that things innumerable were contained in it, in such an order as to admit of no description, those innumerable things being such as flow from the order of heaven: such is the

order in singular and the least things of affection, which are presented and perceived as one most common [or general] thing, according to the capacity of him who is the subject: in a word, infinite things arranged in a most orderly form are in every common [or general] thing, and there is nothing but what lives, and affects, and indeed all things from inmost, for from those heavenly joys proceed. It was likewise perceived, that the joy and delight came as from the heart, diffusing themselves with the greatest softness through all the inmost fibres, and thence into the congregate fibres, with such an inmost sense of gratification, that the fibre is as it were nothing but joy and delight, and in like manner every perception and sensation thence derived, receiving its life from happiness; the joy of bodily pleasures, compared with those joys, is as a gross and pungent clot compared with a pure and most gentle aura. It was observed, that when I was desirous to transfer all my delight into another, a more interior and fuller delight than the former continually flowed-in in its place, and it was perceived that this was from the Lord.

414. They who are in heaven are continually advancing to the spring of life, and the more thousands of years they live, so much the more delightful and happy is the spring to which they attain, and this to eternity, with increments, according to the progresses and degrees of love, of charity, and of faith. Of the female sex, they who have died old and worn out with age, yet have lived in faith in the Lord, in charity towards their neighbour, and in happy conjugial love with a husband, after a succession of years come more and more into the flower of youth and adolescence, and into a beauty which exceeds every idea of beauty at all perceptible by the sight; goodness and charity is what forms and makes a resemblance of itself, producing this effect, that the delight and beauty of charity shine forth from the most singular parts of the face, so that they themselves are forms of charity; they have been seen by some, and have excited astonishment; the form of charity, which is seen to the life in heaven, is such, that charity itself is what forms the effigy and is effigied, and this in such a manner, that the whole angel, especially the face, is as it were charity, which manifestly both appears and is perceived; which form, when it is viewed, is ineffable beauty, affecting with charity the very inmost life of the mind. In a word, to grow old in heaven is to grow young:

they who have lived in love to the Lord, and in charity towards the neighbour, become such forms, or such beauties, in the other life: all the angels are such forms, with innumerable variety; and of these heaven consists.

Concerning the Immensity of Heaven.

415. That the heaven of the Lord is immense, may be manifest from several things which have been said and shown in the foregoing pages, especially from this, that heaven is from the human race [see above, n. 311 to 317,] and not only from that part of mankind who are born within the church, but also from those who are born out of the church [n. 318 to 328,] thus from all, from the first birth of this earth, who have lived in good. How vast the multitude of men in this universal terrestrial globe is, may be concluded by every one, who has any knowledge of the parts, the regions and kingdoms of this globe: he who makes a calculation will discover, that several thousands of men are every day removed hence by death, so that within a year they amount to some myriads or millions, and this from the earliest times, including some thousands of years, all of whom, after their decease, have come into the other world, which is called the spiritual world, and come daily. But how many of these have become angels of heaven, and still become such, it is impossible to say: it has been told me, that in ancient times very many became angels, because at that time men thought more interiorly and more spiritually, and hence were in heavenly affection; but that in the following ages not so many, because man in process of time became exterior, and began to think more naturally, and hence to be in terrestrial affection. From these considerations it may be manifest at the outset, that the heaven formed solely from the inhabitants of this earth is of great magnitude.

416. That the heaven of the Lord is immense, may be manifest from this consideration alone, that all infants, whether they be born within the church or out of it, are adopted by the Lord, and become angels, the number of whom amounts to a fourth or fifth part of the whole human race on earth. That every infant, where-

soever born, whether within the church or out of it, whether of pious parents or of impious ones, is received by the Lord at death, and is educated in heaven, and according to divine order is taught and imbued with the affections of good, and by them with the knowledges of truth, and afterwards, as he is perfected in intelligence and wisdom, is introduced into heaven, and becomes an angel, may be seen above, n. 329 to 345; it may therefore be concluded what a great multitude of angels of heaven have existed from the first creation to the present time from infants alone.

417. How immense the heaven of the Lord is, may also be manifest from this consideration, that all the planets visible to the eye in our solar system are earths, and that besides these there are innumerable ones in the universe, and all full of inhabitants, which have been treated of in a peculiar small work concerning them, from which I shall adduce the following passage. "That there are several earths, and men upon them, and thence spirits and angels, is a thing very well known in the other life, for it is granted to every one, who from the love of truth and thence of use desires it, to discourse with spirits of other earths, and thereby to be confirmed concerning a plurality of worlds, and to be informed that the human race is not only from one earth, but from innumerable ones. I have discoursed with some spirits of our earth on that subject, and it was said that any intelligent person may know, from many things with which he is acquainted, that there are several earths, and men upon them; for it may be concluded from reason, that such large masses as the planets are, some of which exceed this earth in magnitude, are not empty masses, and created merely to be conveyed and circulate round the sun, and to shine with their scanty light for the benefit of one earth, but that their use must of necessity be of a distinguished kind. He who believes, as every one ought to believe, that the Divine has created the universe for no other end than for the existence of the human race, and thence of heaven, since the human race is the seminary of heaven, must of necessity believe, that wheresoever there is any earth, there must also be men. That the planets, which are visible before our eyes, because within the boundaries of the world of this sun, are earths, may be manifestly known from this consideration, that they are bodies of earthly matter, because they reflect the sun's light, and, when viewed through telescopes, do not appear as stars spark-

ling by virtue of flame, but as earths with variegated obscurity; also from this consideration, that they, in like manner as our earth, are carried round the sun, and make their progress in the way of the zodiack, and hence have years, and seasons of the year, which are spring, summer, autumn, and winter; in like manner that they have a rotation round their own axis, similar to that of our earth, and hence make days, and times of the day, viz. morning, mid-day, evening, and night; and moreover that some of them have moons, which are called satellites, which revolve around their orb at stated times, as the moon around ours; and that the planet Saturn, because he is at the greatest distance from the sun, has likewise a large luminous belt, which gives much light, although reflected, to that earth. What person, who is acquainted with these circumstances, and who thinks from rationality, can suppose that these are empty bodies? Moreover I have discoursed with spirits on the credibility, that in the universe there are more earths than one, by reason that the starry heaven is so immense, containing so many numberless stars, each of which in its place, or in its world, is a sun, resembling our sun, but of various magnitudes: he who takes the subject into serious consideration, must be forced to conclude, that such an immense whole must of necessity be a medium which has respect to an end which is the ultimate end of creation, or a heavenly kingdom, in which the Divine may dwell with angels and men. For the visible universe, or the heaven enlightened by so many numberless stars, which are so many suns, is only a medium for the existence of earths, and of men upon them, who are to form a heavenly kingdom. From these considerations a rational man cannot but be convinced, that so immense a medium, created for so large an end, was not made for the human race of only one earth; for what would this be in regard to the Divine, which is infinite, and to which thousands, yea, myriads of earths, and all full of inhabitants, would be of little account, and scarce any thing? There are spirits, whose only study it is to acquire to themselves knowledges, because they are delighted with knowledges alone, on which account it is allowed them to wander about, and even to pass out of the world of this sun into other systems, and to procure to themselves knowledges. They have declared, that there are not only earths with men upon them in this solar world, but also out of it, in the starry heaven, to an immense number: these spirits

are from the planet Mercury. A calculation has been made, that if there were a million of earths, and on every earth men to the amount of three hundred millions, and two hundred generations within six thousand years, and a space of three cubic ells were allowed to every man or spirit, the number of so many men or spirits collected into one sum would not fill the space of this earth, and scarce more than the space of one satellite revolving round the planets, which would be a space in the universe so small as to be almost invisible, since a satellite scarcely appears to the naked eye: but what is this for the Creator of the universe, to whom, as being infinite, the whole universe, though filled, would seem insufficient? I have discoursed with the angels on this subject, who have said, that they entertain a similar idea concerning the fewness of the human race in respect to the infinity of the Creator, but that still they do not think from spaces, but from states, and that, according to their idea, earths to the amount of as many myriads as the thought is capable of conceiving, would still be nothing at all in respect to the Lord." Concerning the earths in the universe, with their inhabitants, and the spirits and angels who come from them, see the above-mentioned little work, the contents of which have been revealed and shown to me, to the intent that it may be known, that the heaven of the Lord is immense, and that it is wholly from the human race; also that our Lord is every where acknowledged as the God of heaven and earth.

418. That the heaven of the Lord is immense, may also be manifest from this consideration, that heaven in the whole complex resembles one man, and likewise corresponds to all and singular the things appertaining to man, and that this correspondence cannot in any wise be filled, inasmuch as it is not only a correspondence with singular the members, organs, and viscera of the body in general, but also, in particular and singular, with all and singular the little viscera and little organs which are within the former, yea with singular the vessels and fibres; and not only with them, but also with the organical substances which interiorly receive the influx of heaven, whence man has interior activities serviceable to the operations of his mind [*animus;*] for whatsoever exists interiorly in man, exists in forms, which are substances, for what does not exist in substances as its subjects is nothing. There is a correspondence of all these things with heaven, as may be manifest from the article

treating of the correspondence of all things of heaven with all things of man, n. 87 to 102: this correspondence cannot in any wise be filled; the more numerous the angelic consociations are which correspond to one member, so much the more perfect heaven becomes; for all perfection in the heavens increases according to numbers; the reason is, because in the heavens all regard one end, and all unanimously look at that end: this end is the general good, and when this good prevails, each derives good from it, and from the goods of each, good is derived to heaven in general: this effect has place because the Lord turns all in heaven to Himself [see above, n. 123,] and by so doing makes them to be one in Himself. That the unanimity and concord of several, especially when grounded in such an origin, and held in such a bond, produces perfection, must be clearly seen by every one whose reason is in any degree of illustration.

419. It has also been given me to see the extent of the heaven which is inhabited, and likewise of what is not inhabited, and I saw that the extent of heaven not inhabited was so great, as to be incapable of being filled to eternity, even supposing several myriads of earths to be given, and as many inhabitants in each earth as there are in ours; on which subject also see the small Work concerning the Earths in the Universe, n. 168.

420. That heaven is not immense, but of small extent, is an opinion grounded in some passages in the Word understood according to the sense of the letter, as from those where it is said, that none are received into heaven but the poor; also none but the elect, and only those who are within the church, and not those who are out of it; also those only for whom the Lord intercedes; likewise that heaven is closed when it is filled, and that this time is predetermined: but they who entertain such notions, are not aware that heaven is never closed, and that there is not any time predetermined for its closing, nor any definite multitude to be admitted; and that they are called the elect who are in the life of good and of truth;* and that they are called poor who are not in the knowl-

* That they are the elect who are in the life of good and truth, n. 3755, 3900 That there is not any election and reception into heaven from mercy, as is generally understood, but according to life, n. 5057, 5058. That immediate mercy of the Lord is not given, but mediate, that is, to those who live according to His

edges of good and truth, and still desire them, in consequence of which desire they are likewise called hungry.* They who have conceived an opinion concerning the small extent of heaven, in consequence of not understanding the Word, ignorantly conceive also that heaven is in one place where there is a general assembly of all, when yet heaven consists of innumerable societies [see above, n. 41 to 50] : they entertain likewise a notion, that heaven is granted to every one from immediate mercy, and thus that all depends upon admission and reception from favour ; neither do they understand that the Lord, from mercy, leads every one who receives Him, and that he receives Him who lives according to the laws of divine order, which are the precepts of love and of faith, and that to be thus led by the Lord, from infancy to the last period of life in the world, and afterwards to eternity, is what is understood by mercy. Be it known, therefore, that every man is born for heaven, and that he is received who receives heaven in himself during his abode in the world, and he is excluded who does not receive.

precepts, whom from a principle of mercy He leads continually in the world and afterwards to eternity, n. 10659, 8700.

* That by the poor, in the Word, are understood those who are spiritually poor, that is, who are in ignorance of truth, and still desire to be instructed, n. 9209, 9253, 10227. That they are said to hunger and thirst, which is to desire the knowledges of good and of truth, by which there is introduction into the church and heaven, n. 4958, 10227.

OF THE

WORLD OF SPIRITS,

AND OF THE

STATE OF MAN AFTER DEATH.

What the World of Spirits is.

421. The world of spirits is not heaven, neither is it hell, but it is a middle place or state between both; for thither man first comes after death, and then, after a stated time, according to his life in the world, is either elevated into heaven, or cast into hell.

422. The world of spirits is a middle place between heaven and hell, and likewise it is a middle state of man after death: that it is a middle place, was made evident to me from this circumstance, that the hells are beneath, and the heavens above; and that it is a middle state, from this circumstance, that man, so long as he is there, is not yet in heaven, neither is he in hell. The state of heaven with man is the conjunction of good and of truth with him, and the state of hell is the conjunction of what is evil and false with him; when good is conjoined to truth with a man-spirit, then he comes into heaven, because, as was said, that conjunction is heaven with him; but when with a man-spirit what is evil is conjoined with what is false, then he comes into hell, because that conjunction is hell with him: this conjunction is effected in the world of spirits, since man is then in a middle state. It is the same thing whether we speak of the conjunction of understanding and will, or of the conjunction of truth and good.

423. Something shall here be premised concerning the conjunction of understanding and will, and of its similarity with the conjunction of good and truth, inasmuch as that conjunction is effected in the world of spirits. Man has understanding and has will, the understanding being receptive of truths, and being formed from

them, and the will being receptive of good, and being formed from them; wherefore whatsoever a man understands and thence thinks, this he calls truth, and whatsoever a man wills and thence thinks, this he calls good. Man is capable of thinking from understanding, and of thence apperceiving what is true, and likewise what is good; nevertheless he does not think it from the will, unless he wills it and does it; when he wills it, and from willing does it, then it is both in the understanding and in the will, consequently in the man; for understanding alone does not make a man, neither does will alone, but understanding and will together, wherefore what is in both, this is in man, and is appropriated to him; what is only in the understanding, this indeed is *at* [*apud*] man, but not in him, being only a thing of his memory, and a thing of science in the memory, of which he can think when he is not in himself, but out of himself with others, thus of which he can speak and reason, and according to which also he can make a pretence of affection and gestures.

424. The capacity which man has of thinking from the understanding and not at the same time from the will, was provided for this end, viz. that he might be capable of being reformed, for man is reformed by truths, and truths, as was said, are of the understanding: for man is born into every evil as to the will, and hence of himself he does not will good to any one but to himself alone, and he who wills good to himself alone, is delighted with the evils which are done to others, especially for the sake of himself; for he is willing to amass to himself the goods of all others, whether they be honours or riches, and in proportion as he can do this, he is sensible in himself of gladness. In order that this will may be amended and reformed, man is gifted with a capacity of understanding truths, and of subduing by them the affections of evil, which spring from the will: hence it is, that man is capable of thinking truths from the understanding, and likewise of speaking them, and of doing them, nevertheless he cannot think them from the will, until he be of such a quality as to will them and do them from himself, that is, from the heart; when man is of such a quality, then the things which he thinks from the understanding make a part of his faith, and the things which he thinks from the will belong to his love, wherefore in such case faith and love, like understanding and will, conjoin themselves with him.

425. In proportion therefore as truths, which are of the understanding, are conjoined to goods, which are of the will, thus in proportion as man wills truths and thence does them, in the same proportion he has heaven in himself, since, as was said above, the conjunction of good and truth is heaven; but in proportion as falses, which are of the understanding, are conjoined to evils, which are of the will, in the same proportion man has hell in himself, because the conjunction of what is false and of what is evil is hell; but in proportion as truths, which are of the understanding, are not conjoined to goods, which are of the will, in the same proportion man is in a middle state. Almost every man at this day is in such a state, that he is acquainted with truths, and from science, and likewise from intellect, thinks them, and either does much of them, or little of them, or nothing of them, or acts against them from the love of evil and the faith of what is false thence derived; therefore to the intent that he may be a subject either of heaven or hell, he is first after death brought into the world of spirits, and in that world is effected the conjunction of good and truth with those who are to be elevated into heaven, and the conjunction of evil and the false with those who are to be cast into hell. For it is not allowed any one, either in heaven or in hell, to have a divided mind, viz. to understand one thing and to will another, but what he wills, this he must understand, and what he understands, this he must will: wherefore in heaven he who wills good must understand truth, and in hell he who wills evil must understand what is false; therefore with the good falses are there removed, and truths are given suitable and conformable to their good, and with the evil truths are there removed, and falses are given suitable and conformable to their evil. From these considerations it is evident what the world of spirits is.

426. In the world of spirits there is a large number, because in that world is the first assembly of all, and all are there explored and prepared: the term of their duration in that world is not fixed; some only enter it, and are presently taken away into heaven, or cast down into hell; some remain there only for some weeks; some for several years, but not beyond thirty: the varieties of duration exist from the correspondence and non-correspondence of the interiors and exteriors appertaining to the man. But in what manner man in that world is brought from one state into another, and is prepared, will be shown in what follows.

427. Men after decease, as soon as they come into the world of spirits, are carefully distinguished by the Lord; the evil are immediately bound to the infernal society in which they were in the world as to their ruling love, and the good are immediately bound to the heavenly society in which they were in the world as to love, charity, and faith. But although they are thus distinguished, still they who have been friends and acquainted with each other in the life of the body, meet together in that world, and converse one amongst another, when they desire it, especially wives and husbands, and likewise brothers and sisters: I have seen a father discoursing with six sons whom he recognized, and several others with their relations and friends; but inasmuch as they were of diverse minds in consequence of their life in the world, after a short time they were disjoined. But they who come into heaven from the world of spirits, and they who come into hell, afterwards no longer see each other, nor know each other, unless they are of similar minds from similar loves: the reason why they see each other in the world of spirits, and not in heaven and hell, is, because they who are in the world of spirits are brought into similar states with those which they had in the life of the body, being led from one into another; but afterwards all are reduced to a constant state similar to the state of their ruling love, in which one knows another only from similitude of love; for, as was shown above, n. 41 to 50, similitude conjoins, and dissimilitude disjoins.

428. The world of spirits, as it is a middle state between heaven and hell with man, so likewise is it a middle place; beneath are the hells, and above are the heavens. All the hells are closed towards that world, being open only through holes and clefts, and through wide gaps, which are guarded, to prevent any one coming out except by permission, which also is granted on certain urgent occasions, of which we shall speak presently: heaven is also fenced in all directions, nor does there appear a passage to any heavenly society, except by a narrow way, the entrance of which is also guarded: those outlets and these inlets are what in the Word are called the gates and doors of hell and of heaven.

429. The world of spirits appears as a valley between mountains and rocks, here and there sinking and rising. The gates and doors to the heavenly societies do not appear, only to those who are prepared for heaven, nor are they found by others; to every society

there is one entrance from the world of spirits, after which there is one way, but which in the ascent branches into several. Neither do the gates and doors to the hells appear, except to those who are about to be let in, to whom they are then opened, and when they are opened, there appear dusky and as it were sooty caverns, tending obliquely downwards to the deep, where again there are several doors: through those caverns exhale nauseous and fetid stenches, which good spirits shun, because they hold them in aversion, but which evil spirits appetite, because they are delightsome to them; for as every one in the world has been delighted with his own evil, so after death he is delighted with the stench to which his evil corresponds: in this respect the wicked may be compared with rapacious birds and beasts, as with ravens, wolves, and swine, which, in consequence of the smell which they perceive, fly and run to carrion and dunghills. I heard a certain spirit deeply bemoaning himself, as from internal torture, on being struck with fragrant effluvia from heaven; and afterwards rendered tranquil and glad by the effluvia issuing from hell.

430. There are also with every man two gates, one of which opens towards hell, and to the evils and falses thence issuing, the other opens towards heaven, and to the goods and truths thence issuing; the gate of hell is open to those who are in evil and thence in what is false, whilst only something of light from heaven flows in through clefts from above, by which influx the man is enabled to think, to reason, and to speak; but the gate of heaven is open to those who are in good and thence in truth: for there are two ways which lead to the rational mind of man, a superior or internal way, through which good and truth from the Lord enters, and an inferior or external way, through which what is evil and false enters from hell beneath; the rational mind itself is in the midst to which the ways tend; hence in proportion as light from heaven is admitted, in the same proportion man is rational, but in proportion as it is not admitted, in the same proportion he is not rational, howsoever he may appear to himself to be so. These observations are made, to the intent that it may be known what is the nature and quality of man's correspondence with heaven and with hell: his rational mind, whilst it is forming, corresponds to the world of spirits; the things which are above it correspond to heaven, and those beneath it to hell; the things which are above it are opened,

and the things which are beneath it are closed in regard to the influx of what is evil and false, with those who are preparing for heaven; but the things which are beneath it are opened, and the things which are above it are closed in regard to the influx of what is good and true, with those who are preparing for hell; hence the latter cannot look otherwise than beneath themselves, that is, to hell, and the former cannot look otherwise than above themselves, that is, to heaven: to look above themselves is to look to the Lord, because He is the common centre, to which all things of heaven look, but to look beneath themselves is to look backwards from the Lord to the opposite centre, to which all things of hell look and verge [see above, n. 123 and 124.]

431. They who are in the world of spirits are understood in the preceding pages by spirits, where they are named, and by angels those who are in heaven.

That every Man is a Spirit as to his Interiors.

432. It must occur to every one, who weighs the subject aright, that the body does not think, because it is material, but that the soul thinks, because it is spiritual: the soul of man, on the immortality of which so much has been written, is his spirit, for this is immortal as to all things appertaining to it; this also is what thinks in the body, for it is spiritual, and what is spiritual receives what is spiritual, and lives spiritually, which consists in thinking and willing: all the rational life, therefore, which appears in the body, belongs to the soul, and nothing of it to the body; for the body, as was said above, is material, and what is material which is proper to the body, is added, and almost as it were adjoined, to the spirit, to the intent that the spirit of man may live and perform uses in the natural world, all things of which world are material, and in themselves void of life; and since what is material does not live, but only what is spiritual, it may be manifest, that whatsoever lives with man is his spirit, and that the body only serves it altogether as what is instrumental is subservient to a moving living force: it is said indeed concerning an instrument that it acts, moves, or strikes, but to believe that this is of the instrument, and not of him who acts, moves, or strikes by it, is a fallacy.

433. Inasmuch as every thing which lives in the body, and from life acts and feels, is solely of the spirit, and nothing of the body, it follows that the spirit is the man himself, or, what is the same thing, that man, viewed in himself, is a spirit, and likewise in a similar form, for whatsoever lives and has sensation in man is of his spirit, and every thing in man, from the head to the sole of his feet, lives and has sensation; hence it is, that when the body is separated from its spirit, which is called dying, man remains still a man, and lives. I have heard from heaven, that some at their death, when they are laid in a coffin, before they are resuscitated, think even in their cold body, nor do they know any other but that they still live, yet with this difference, that they cannot move a single particle of matter which is proper to the body.

434. Man cannot think and will, unless there be a subject, which is a substance, from which and in which he may think and will; what is supposed to exist without a substantial subject is nothing: this may be known from this consideration, that man cannot see without an organ which is the subject of his sight, nor hear without an organ which is the subject of his hearing, sight and hearing being nothing, and not possible to be given, without those organs; so likewise thought, which is internal sight, and apperception, which is internal hearing, could not exist at all, unless they were in substances and from them, which substances are organical forms, which are subjects: from these considerations it may be manifest, that the spirit of man is equally in a form, and that it is in the human form, and that it alike enjoys sensories and senses when it is separated from the body as when it was in the body, and that the all of the life of the eye, and the all of the life of the ear, in a word, the all of the life of sense which man has, is not of his body, but of his spirit in those sensories, and in their most singular parts; hence it is that spirits see, hear, and feel, alike as men do, but, after separation from the body, not in the natural world, but in the spiritual: the natural sensation which the spirit had when it was in the body, was by the matter with which it was connected, nevertheless it then had spiritual sensation at the same time, by thinking and willing.

435. These observations are made for the purpose of convincing the rational man, that man, viewed in himself, is a spirit, and that the corporeal principle annexed to him, for the sake of performing

functions in the natural and material world, is not a man, but only an instrument for the use of his spirit. Nevertheless confirmations grounded in experience have the advantage, inasmuch as the generality are not capable of comprehending the deductions of reason, and those deductions, with those who have confirmed themselves in contrary persuasions, are turned into matters of doubt by reasonings derived from the fallacies of the senses. They who have confirmed themselves in contrary persuasions, are wont to think, that beasts live and have similar sensations, and thus that they likewise have a spiritual principle like to what man possesses, and yet that principle dies with the body: but the spiritual of beasts is not of the same quality with the spiritual of man; for man has an inmost, which beasts have not, into which the Divine flows-in, and elevates [man] to Himself, and by it conjoins [man] to Himself, whence man, in addition to the faculties enjoyed by beasts, is capable of thinking about God, and about the divine things relating to heaven and the church, and of loving God from them and in them, and thus of being conjoined to Him, and what is capable of being conjoined to the Divine, cannot be dissipated, but what is not capable of being conjoined to the Divine, this is dissipated: the inmost, which man has in addition to what is possessed by a beast, was treated of above n. 39, and the reason why it is here again mentioned is, because it is of importance to dissipate the fallacies thence conceived which prevail with the generality, who, by reason of a defect of sciences, and a want of opening the understanding, are not capable of forming rational conclusions on these subjects: the words alluded to are these: "It is allowed to relate a certain arcanum concerning the angels of the three heavens, which has not heretofore come into the mind of any one, because he has not understood degrees, viz. that with every angel, and likewise with every man, there is an inmost or supreme degree, or an inmost or supreme somewhat, into which the Divine of the Lord first or proximately flows-in, and from which it arranges all other interior things, which succeed according to the degrees of order with the angel or man: this inmost or supreme may be called the entrance of the Lord to an angel and to a man, also His veriest [or most essential] dwelling-place with them: by virtue of this inmost or supreme, man is man, and is distinguished from the brute animals, for these latter have it not: hence it is that man, other-

wise than the animals, is capable of being elevated, as to all the interiors of his mind [*mens*,] and of his mind [*animus*,] by the Lord to Himself, of believing in Him, of being affected with love to Him, and thus of seeing Him, and of receiving intelligence and wisdom, and of discoursing from reason; hence also it is that he lives to eternity. But what arrangement and provisions are made by the Lord in that inmost, is not made manifest by influx to the perception of any angel, because it is above his thought and exceeds his wisdom."

436. That man is a spirit as to his interiors, has been given me to know by much experience, which, if it were to be all adduced, would fill many pages: I have discoursed with spirits as a spirit, and I have discoursed with them as a man in the body; and when I discoursed with them as a spirit, they knew no other than that I myself was a spirit, and likewise in a human form as they were; thus my interiors appeared before them, since, when I discoursed with them as a spirit, my material body did not appear.

437. That man is a spirit as to his interiors, may be manifest from this consideration, that after the separation of the body, which takes place at death, still man lives afterwards as before: for my confirmation on this subject, it has been given me to discourse with almost all whom I have ever known in the life of their body, with some for hours, with some for weeks and months, and with some for years, and this principally to the intent that I might be confirmed as to the fact, and that I might testify it.

438. To the above observations it is allowed to add, that every man, even whilst he lives in the body, is, as to his spirit, in society with spirits, although he is ignorant of it, a good man being by [or through] them in an angelic society, and an evil man in an infernal society; and that after death he comes also into the same society; this has been frequently told and shown to those who after death have come amongst spirits. The man indeed does not appear in that society as a spirit, when he lives in the world by reason that he then thinks naturally; but they who think abstractedly from the body, inasmuch as they are then in the spirit, occasionally appear in their own society, and when they appear, they are easily distinguished from the spirits who are there, for they walk about like persons in a state of meditation, they are silent, nor do they

look at others, being as if they did not see them, and as soon as any spirit accosts them, they vanish.

439. For the sake of illustrating the fact of man's being a spirit as to his interiors, I am disposed to relate some experimental cases of the manner in which man is withdrawn from the body, and is taken away by the spirit to another place.

440. As to what concerns the first point, viz. being withdrawn from the body, the case is this: man is brought into a certain state, which is a middle state between sleep and waking, and when he is in this state he cannot know any other than that he is altogether awake, all his senses being awake as in the highest wakefulness of the body, both the sight and hearing, and, what is wonderful, the touch, which, on this occasion, is more exquisite than it is possible to be in the wakefulness of the body: in this state also spirits and angels are seen altogether to the life, they are likewise heard, and, what is wonderful, touched, and in this case scarcely any thing of the body intervenes: this is the state which is called being *withdrawn from the body*, and of which it is said by one who experienced it, *that he knew not whether he was in the body or out of the body*. Into this state I have been let only three or four times, that I might just know what was its quality, and at the same time that spirits and angels enjoy every sense, as does man also as to his spirit when he is withdrawn from the body.

441. As to what concerns the other point, viz. the being carried away by the spirit to another place, it has been shown me by living experience what it is, and in what manner it is effected, but this only two or three times; one single experience I am disposed to adduce. Walking through the streets of a city and through fields, and on this occasion being engaged also in discourse with spirits, I knew no other than that I was thus awake with my eyes open as at other times, thus walking without error, and in the mean time I was in vision, seeing groves, rivers, palaces, houses, men, and several other objects; but after I had thus walked for some hours, suddenly I was in bodily vision, and observed that I was in another place, at which being greatly astonished, I perceived that I had been in a state similar to that of those of whom it is said, that they were *translated by the spirit into another place:* for, during the process, the way is not attended to, though it be of several miles, neither is time reflected on, whether it be of several hours or days,

neither is any fatigue perceived; on such occasions also the man is directed through ways which he himself is ignorant of, without error, till he reaches the place of his destination.

442. But these two states of man, which are his states when he is in his interiors, or, what is the same thing, when he is in the spirit, are extraordinary, and were shown to me merely for the purpose that I might know of what nature they are, because they are known within the church; but to discourse with spirits, and to be with them as one of them, has been granted me even in full wakefulness of the body, and this now during many years.

443. That man is a spirit as to his interiors, may be further confirmed from what was said and shown above, n. 311 to 317, where the subject treated of was concerning heaven and hell being from the human race.

444. By man being a spirit as to his interiors, is understood, as to those things which are of his thought and will, inasmuch as these are the interiors themselves, which make man to be man, and such a man as he is as to those.

Concerning the Resuscitation of Man from the Dead, and his Entrance into Life Eternal.

445. When the body is no longer capable of performing its functions in the natural world, corresponding to the thoughts and affections of its spirit, which thoughts and affections it derives from the spiritual world, then man is said to die: this effect has place when the respiratory motions of the lungs and the systolic motions of the heart cease; nevertheless the man does not die, but is only separated from the corporeal part, which was of use to him in the world; for the man himself lives: it is said that the man himself lives, because man is not man by virtue of the body, but by virtue of the spirit, inasmuch as the spirit is what thinks in man, and thought with affection makes man. Hence it is evident that man, when he dies, only passes from one world into another. It is from this ground that death, in the Word, in its internal sense, signifies resurrection, and continuation of life.*

* That death, in the Word, signifies resurrection, since, when man dies, his life is still continued, n. 3498, 3505, 4618, 4621. 6036, 6222.

446. The inmost communication of the spirit is with respiration and with the motion of the heart, his thought communicating with respiration, and the affection which is of love with the heart;* wherefore when those two motions cease in the body, separation instantly takes place: those two motions, viz. the respiratory motion of the lungs and the systolic motion of the heart, are the very bonds on the breaking of which the spirit is left to itself, and the body, being then without the life of its spirit, grows cold and putrifies. The reason why the inmost communication of the spirit of man is with respiration and with the heart, is, because all the vital motions thence depend, not only in general, but likewise in every part.†

447. The spirit of man after separation remains for some short time in the body, but no longer than till the total cessation of the motion of the heart, which takes place with variety, according to the state of the distemper of which a man dies, for the motion of the heart in some cases continues a long time, and in others not so long: as soon as this motion ceases, the man is resuscitated; but this is effected by the Lord alone: by resuscitation is meant the drawing forth of the spirit of man from the body, and introduction into the spiritual world, which is commonly called resurrection. The reason why the spirit of man is not separated from the body until the motion of the heart has ceased, is, because the heart corresponds to the affection which is of love, which is the very life of man, for from love every one derives vital heat:‡ wherefore so long as this conjunction continues, so long there is correspondence, and hence the life of the spirit in the body.

* That the heart corresponds to the will, thus likewise to the affection which is of love, and that the respiration of the lungs corresponds to understanding, thus to thought, n. 3888. That heart, in the Word, hence signifies the will and love, n 7542, 9050, 10336. And that soul signifies understanding, faith, and truth, hence from the soul and from the heart signifies from the understanding, faith, and truth, and from the will, the love, and good, n. 2930, 9050. Concerning the correspondence of the heart and lungs with the Grand Man or heaven, n. 3883 to 3896.

† That the pulse of the heart and the respiration of the lungs prevail in the body throughout, and flow-in mutually into every part, n. 3887, 3889, 3890.

‡ That love is the esse of the life of man, n. 5002. That love is spiritual heat, and thence the very vital principle itself of man, n. 1589, 2146, 3338, 4906, 7081 to 7086, 9954, 10740. That affection is the continuous principle of love, n. 3938

448. In what manner resuscitation is effected, has not only been told to me, but has also been shown by living experience: I myself was the subject of that experience, to the intent that I might be fully acquainted with the nature of it.

449. I was brought into a state of insensibility as to the bodily senses, thus almost into the state of dying persons, whilst yet the interior life with thought remained entire, so that I perceived and retained in memory the things which befel me, and which befal those who are resuscitated from the dead: I perceived that the respiration of the body was almost taken away, whilst the interior respiration, which is that of the spirit, remained, conjoined with a gentle and tacit respiration of the body. On this occasion there was first given communication as to the pulse of the heart with the celestial kingdom, inasmuch as that kingdom corresponds to the heart with man;* the angels from that kingdom were also seen, some at a distance, and two near the head, at which they were seated: hence all affection proper to myself was taken away, but still there remained thought and perception; I was in this state for some hours: the spirits then who were around me removed themselves, supposing that I was dead; there was also a sensation of aromatic odour, as of a dead body embalmed, for when the celestial angels are present, what is cadaverous then excites a sensation as of what is aromatic, and when this sensation is communicated to spirits, they cannot approach; thus likewise evil spirits are driven away from the spirit of man, when he is first introduced into eternal life. The angels who were seated at the head, were silent, only communicating their thoughts with mine, and when these are received, the angels know that the spirit of man is in such a state that it can be brought forth from the body: the communication of their thoughts was effected by looking into my face, for this is the manner by which communications of the thoughts are effected in heaven. Inasmuch as thought and perception remained with me, to the intent that I might know and remember in what manner resuscitation is effected, I perceived that those angels first enquired what my thought was, whether it was similar to that of those who die, which is usually employed about eternal life, and expressed a willingness to keep my mind in that thought: it was afterwards

* That the heart corresponds to the Lord's celestial kingdom, but the lungs to His spiritual kingdom, n. 3635, 3886, 3887

said, that the spirit of man is held in his last thought, in which he was when the body expired, until he returns to the thoughts resulting from his general or ruling affection in the world. It was principally given to perceive, and likewise to be sensible, that there was an attraction and as it were a plucking away of the interiors of my mind, thus of my spirit, from the body, and it was said that this was from the Lord; and that hence is resurrection.

450. When the celestial angels are attendant on a resuscitated person, they do not leave him, because they love every one, but when the spirit is of such a quality that he can no longer remain in consort with the celestial angels, he becomes desirous to depart from them; and when this is the case, angels from the Lord's spiritual kingdom attend, by whom is given to him the benefit of light, for before he saw nothing, but only thought: it was shown likewise in what manner this is effected: those angels seemed as it were to unroll the coat of the eye towards the septum of the nose, that the eye might be opened, and it might be given it to see; the spirit has no other apperception than that it is so done, but it is an appearance: when the coat of the eye seems to be unrolled, there appears a kind of lucidity, but obscure, as when a man at first awaking looks through the eye-lashes; this obscure lucidity seemed to me of a celestial colour, but I was afterwards told that this effect takes place with variety: the next sensation is that of something being unrolled softly from the face, and when this is done, spiritual thought is induced; this unrolling from the face is also an appearance, for by it is represented that the deceased comes from natural thought into spiritual thought; the angels are extremely cautious lest any idea should come from the resuscitated person but what savours of love: they then tell him that he is a spirit. The spiritual angels, after the benefit of light has been given, perform for the new spirit all the offices which he can ever desire in that state, and instruct him concerning the things of another life, but in proportion as he can comprehend them: in case however he is not of such a quality as to be willing to be instructed, the resuscitated person then desires to depart from the company of those angels; nevertheless the angels do not leave him, but he dissociates himself from them; for the angels love every one, and desire nothing more than to perform kind offices, to instruct, and to introduce into heaven, their highest delight consisting in such things. When

the spirit thus dissociates himself, he is received by good spirits, and when he is in their company, they also perform all kind offices towards him: but if his life in the world had been such that he cannot remain in the company of the good, in this case likewise he is desirous to remove from them, and this so long and so often, until he associates himself with such as are in perfect agreement with the life he led in the world, and with these he finds his life, and then, what is wonderful, he leads a similar life to what he led in the world.

451. But this beginning of man's life after death does not continue longer than a few days; but in what manner he is afterwards led from one state into another, and at length either into heaven or into hell, will be shown in what follows: this likewise it has been given me to know by much experience.

452. I have discoursed with some on the third day after their decease, at which time those things were transacted which were spoken of above, n. 449, 450; with three also who were known to me in the world, to whom I related that their funerals were now preparing for the purpose of burying their bodies; I said "burying," and on hearing it they were struck with a kind of astonishment, saying that they themselves were alive, but that they might entomb that which had served them in the world; they afterwards wondered exceedingly, that, during their life in the body, they had not believed in such a life after death, and especially that within the church this was the case with almost all. They who have not believed in the world that the soul has any life after the life of the body, when they find that they are alive, are exceedingly ashamed; but they who have confirmed themselves in such unbelief, are consociated with their like, and are separated from those who have been in the faith; for the most part they are bound to some infernal society, because such also have denied a Divine, and have despised the truths of the church; for in proportion as any one confirms himself against the eternal life of his soul, in the same proportion he also confirms himself against all things of heaven and the church.

That Man after Death is in the perfect Human Form.

453. That the form of the spirit of man is the human form, or that the spirit is a man even as to form, may be manifest from what has been shown in several articles above, especially in those where it was inculcated that every angel is in the perfect human form, n. 73 to 77; and that every man is a spirit as to his interiors, n. 432 to 444; and that angels in heaven are from the human race, n. 311 to 317. This may be discerned still more clearly from this consideration, that man is a man by virtue of his spirit, and not by virtue of his body; and that the corporeal form is attached [or added] to the spirit according to the form of the spirit, and not contrariwise, for the spirit is clothed with a body according to its form; wherefore the spirit of man acts into singular, yea, into the most singular parts of the body, insomuch that the part which is not acted upon by the spirit, or in which the spirit is not active, does not live: that this is the case, may be known to every one from this single circumstance, that thought and will act upon all and singular the things of the body, thus that the body is altogether at their disposal, in such a manner that every thing concurs, and what does not concur, is not a part of the body, and is also cast out as containing in it no life: thought and will are of the spirit of man, and not of the body. The reason why the spirit does not appear to man in a human form, after it is released from the body, nor is seen in another man [whilst living,] is, because the organ of the sight of the body, or its eye, so far as it sees in the world, is material, and what is material sees nothing but what is material, whilst what is spiritual sees what is spiritual, wherefore when the material of the eye is veiled, and deprived of its co-operation with what is spiritual, then spirits appear in their form, which is human, not only spirits who are in the spiritual world, but also the spirit which is in another whilst he is yet in his body.

454. The reason why the form of the spirit is the human form, is, because man as to his spirit was created to be a form of heaven, for all things of heaven and of its order are collated into those things which appertain to the mind of man;* whence he has the

* That man is the being into whom are collated all things of divine order, and that from creation he is divine order in form, n. 4219, 4220, 4223, 4523, 4524,

faculty of receiving intelligence and wisdom: whether we speak of the faculty of receiving intelligence and wisdom, or of the faculty of receiving heaven, it is the same thing, as may be manifest from what has been shown concerning the light and heat of heaven, n. 126 to 140; concerning the form of heaven, n. 200 to 212; concerning the wisdom of the angels, n. 265 to 275; and in the article, that heaven, as to its form, in the whole and in part, resembles a man, n. 59 to 77; and this from the Divine Human of the Lord, in which heaven and its form originate, n. 78 to 86.

455. What has been now said, the rational man is capable of understanding, for he is capable of seeing from a connexion of causes, and from truths in their order; but the man who is not rational does not understand those things, for which several causes may be assigned; the principal one is, that he is not willing to understand them, because they are contrary to his false persuasions, which he has made his truths; and he who on this account is not willing to understand, has closed up the way of heaven as to his rational principle, which nevertheless may still be opened, provided the will does not resist [see above, n. 424.] That man can understand truths, and become rational, if he is only willing to become so, has been shown me by much experience: evil spirits, who had become irrational by denying in the world the Divine and the truths of the church, and had confirmed themselves against those truths, were frequently turned by a divine force to those who were in the light of truth, and on this occasion they comprehended all things like the angels, and confessed them to be truths, and likewise that they comprehended them all; but as soon as they relapsed into themselves, and were turned to the love proper to their will, they comprehend nothing, and spoke in opposition to truth: I have also heard some infernals saying, that they knew and perceived that what they did was evil, and that what they thought was false, but that they could not resist the delight of their love, thus their will, and that this leads their thoughts to see evil as good, and what is false as truth: hence it was made evident, that they who were in falses grounded in evil, were capable of understanding, consequently of becoming rational, but that they were not willing; and

5114, 5368, 6013, 6057, 6605, 6626, 9706, 10156, 10472. That so far as man liveth according to divine order, so far in the other life he appears as a man perfect and beautiful, n. 4839, 6605, 6626.

the reason why they were not willing was, because they loved falses in preference to truths, inasmuch as they agreed with the evils in which they were: to love and to will is the same thing, for what a man wills, this he loves, and what he loves, this he wills. Since such is the state of men, that they can understand truths if they are only willing to understand, it has been granted me to confirm the spiritual truths, which relate to heaven and the church, even by rational considerations; and this to the intent that the falses, which with the generality have closed the rational principle, may by rational considerations be dispersed, and thus possibly the eye may in some degree be opened; for to confirm spiritual truths by things rational, is allowed to all who are in truths: who would ever understand the Word from the sense of its letter, unless he saw truths contained therein from enlightened reason? what but the want of such is the source of so many heresies, all derived from the same Word?*

456. That the spirit of man, when released from the body, is a man, and in a similar form, has been evidenced to me by the daily experience of several years, for I have seen, have heard, and have discoursed with spirits a thousand times, even on this subject, that men in the world do not believe it to be so, and that they who believe are reputed by the learned to be simple: the spirits were grieved at heart to think that such ignorance still continues in the world, and principally within the church; but they said that it originated chiefly with the learned, who have thought concerning the soul from a corporeal sensual principle, from which they had conceived no other idea respecting it than as of thinking alone, which, when viewed without any subject in which and from which it exists, is as a kind of volatile pure æther, which must of necessity be dissipated on the death of the body; but whereas the church,

* That we ought to begin with the truths of doctrine of the church, which are derived from the Word, and first acknowledge those truths, and that afterwards it is allowed to consult scientifics, n. 6047. Thus that it is allowed those who are in an affirmative principle concerning the truths of faith, to confirm them rationally by scientifics, but it is not allowable for those who are in a negative principle, n. 2568, 2588, 4760, 6047. That it is according to divine order from spiritual truths to enter rationally into scientifics, which are natural truths, and not from the latter into the former, because spiritual influx into natural things is given, but not natural or physical influx into things spiritual, n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110, 9111.

on the authority of the Word, believes in the immortality of the soul, they were compelled to ascribe to it something vital, such as is that of thought, but still not a sensitive principle such as man has, until it is again conjoined to the body: on this opinion is founded the doctrine concerning resurrection, and the faith that such conjunction will take place when the last judgment comes; hence it is that, when any one thinks about the soul from doctrine and at the same time from hypothesis, he does not conceive it to be a spirit, and that that spirit is in a human form: add to this, that scarcely any one at this day is acquainted with what the spiritual is and means, and still less that they who are spiritual, as all spirits and angels are, have any human form. Hence it is that almost all who come from this world into the other, are in the greatest astonishment at finding themselves alive, and at their being men equally as before, at their seeing, hearing, and discoursing, and at enjoying as before the sense of touch, and at experiencing no difference at all [between their present and past state of existence,] see above, n. 74: but when this astonishment ceases, they then wonder that the church should be in such total ignorance concerning the state of men after death, thus concerning heaven and hell, when yet all, as many as have lived in the world, are in another life, and live as men there: and inasmuch as they also wondered why this was not made manifest to man, as being an essential of the faith of the church, they were told from heaven, that such manifestation might have been given, since nothing is more easy when it pleases the Lord, but that still it would not have been believed by those who had confirmed themselves in falses against such manifestations, although they should even see them; likewise that it is dangerous to confirm any thing by visions with those who are in falses, because thus they would first believe, and afterwards would deny, and by so doing would profane the truth itself, for profanation consists in believing and afterwards denying, and they who profane truths are thrust down into the lowest and most grievous of all the hells.*

* That profanation consists in the commixing of good and evil, also what is true and what is false, with man, n. 6348. That none can profane truth and good, or the holy things of the Word and the church, but those who first acknowledge them, and especially if they live according to them, and afterwards recede from the faith, deny them, and live to themselves and the world, n. 593, 1008, 1010, 1059, 3398, 3399, 3898, 4289, 4601, 10284, 10287. If man after repentance of heart relapses to former evils, that he is guilty of profanation, and

This danger is what is meant by the Lord's words, "*He hath blinded their eyes, and hardened their hearts, lest they should see with their eyes, and understand with the heart, and convert themselves, and I should heal them,*" John xii. 40: and that they who are in falses will still not believe, is understood by these words: "*Abraham said to the rich man in hell, they have Moses and the prophets, let them hear them; but he said, nay father Abraham, but if one were to come to them from the dead, they would be converted; but Abraham said to him, if they hear not Moses and the prophets, neither will they believe though one rose from the dead,*" Luke xvi. 29, 30, 31.

457. The spirit of man, when he first enters the world of spirits, which effect takes place a short time after his resuscitation, spoken of above, has a similar face and a similar tone of speech to what he had in the world; the reason is, because he is then in the state of his exteriors, nor are his interiors as yet uncovered; this state is the first state of men after their decease: but afterwards the face is changed, and becomes quite another face, being similar to the ruling affection or love in which the interiors of the mind have been in the world, and in which the spirit was in its body; for the face of the spirit of man differs exceedingly from the face of his body, the face of the body being derived from the parents, but the face of the spirit from its affection, of which it is an image; into this face the spirit comes after life in the body, when the exteriors are removed, and the interiors are revealed: this is the third state of man. I have seen some on their recent arrival from the world, and have known them from their face and speech, but when they have afterwards been seen, I did not know them; they who had been in good affections were seen with beautiful faces, but they who were in evil affections, with deformed faces; for the spirit of

that in such case his latter state is worse than his former, n. 8394. That they cannot profane holy things, who have not acknowledged them, still less who do not know them, n. 1008, 1010, 1059, 9188, 10284. That the nations, who are out of the church, and have not the Word, cannot profane it, n. 1327, 1328, 2051, 2081. That on this account interior truths were not discovered to the Jews, since if they had been discovered and acknowledged, that people would have profaned them, n. 3398, 3489, 6963. That the lot of profaners in the other life is the worst of all, because the good and truth, which they have acknowledged, remain, and likewise what is evil and false; and, because they cohere, the life is rent asunder, n. 571, 582, 6348. That therefore the utmost provision is made by the Lord to prevent profanation, n. 2426, 10384.

man, viewed in itself, is nothing but its own affection, the external form of which is the face. The reason also why the faces are changed, is, because in the other life no one is allowed to assume a semblance of affections which are not properly his own, thus he is not allowed to assume faces contrary to the love in which he is; all, of every description, are there reduced to such a state as to speak as they think, and to express the inclinations of the will by the countenance and gestures; hence therefore it is that the faces of all are the forms and effigies of their affections: hence also it is that all, who have known each other in the world, know each other likewise in the world of spirits, but not in heaven or in hell, as was said above, n. 427.*

458. The faces of hypocrites are changed later than the faces of other spirits, by reason that from custom they have contracted a habit of composing their interiors so as to imitate good affections, wherefore for a long time they appear not unbeautiful; but whereas what is pretended is successively put off, and the interiors which are of the mind are disposed to the form of their affections, they become afterwards more deformed than others. Hypocrites are those who have discoursed like angels, but interiorly have acknowledged nature alone, and thus no Divine, and hence have denied the things which relate to heaven and the church.

459. It is to be noted, that the human form of every man after death is more beautiful, in proportion as he had more interiorly loved divine truths, and had lived according to them, for the interiors of every one are both opened and formed according to their love and life, wherefore the more interior the affection is, so much the more conformable is it to heaven, and hence so much the more beautiful is the face: it is from this ground that the angels who are in the inmost heaven are the most beautiful, because they are the

* That the face is formed to correspondence with the interiors, n. 4791 to 4805. 5695. Concerning the correspondence of the face and its countenances with the affections of the mind, n. 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306. That, with the angels of heaven, the face makes one with the interiors which are of the mind, n. 4796, 4797, 4798, 4799, 5695, 8250 That on this account, face, in the Word, signifies the interiors which are of the mind, that is, which are of the affection and thought, n. 1999, 2434, 3527, 4066, 4796, 5102, 9306, 9546. In what manner influx from the brain into the face hath been changed in a successive course of time, and with it the face itself, as to correspondence with the interiors, n. 4326, 8250.

forms of celestial love: but they who have loved divine truths exteriorly, and thus have lived exteriorly according to them, are less beautiful, for only exteriors shine forth from their face, and no interior celestial love is translucent through those, consequently no form of heaven such as it is in itself; there appears somewhat respectively obscure in their faces, which is not vivified by the translucence of interior life: in a word, all perfection increases towards interiors, and decreases towards exteriors, and as perfection increases and decreases, so likewise does beauty. I have seen the angelic faces of the third heaven, which were such, that it would be impossible for any painter, by all his art, to give to colours any share of such light, as to equal a thousandth part of the light and life which appeared in their faces; but the faces of the angels of the ultimate heaven may in some measure be equalled.

460. I feel disposed to mention in the last place a certain arcanum as yet known to no one, which is, that every good and truth, which proceeds from the Lord, and makes heaven, is in a human form, and this not only in the whole and greatest, but also in every part, and in the least part; and that this form affects every one who receives good and truth from the Lord, and makes every one in heaven to be in a human form according to reception: hence it is that heaven is similar to itself in general and in particular, and that the human form belongs to the whole, belongs to every society, and belongs to every angel, as was shown in the four articles from n. 59 to 86; to which is here to be added, that it belongs to singular the things of thought, which are derived from celestial love appertaining to the angels. This arcanum, however, is of difficult apprehension by the understanding of any man, yet it is clearly apprehended by the understanding of angels, because they are in the light of heaven.

THAT MAN AFTER DEATH IS IN THE ENJOYMENT OF ALL SENSE, MEMORY, THOUGHT, AND AFFECTION, IN WHICH HE WAS IN THE WORLD; AND THAT HE LEAVES NOTHING EXCEPT HIS TERRESTRIAL BODY.

461. That man, when he passes out of the natural world into the spiritual, as is the case when he dies, carries along with him

all things that appertain to him, or which are proper to him as a man, except his terrestrial body, has been testified to me by manifold experience: for man, when he enters the spiritual world, or into the life after death, is in a body as in the natural world, without any difference as to appearance, since he is not sensible of, neither does he see, the difference; but his body is spiritual, and thus separated or purified from terrestrial things, and when what is spiritual touches and sees what is spiritual, it is altogether like what is natural touching and seeing what is natural: hence man, when he becomes a spirit, knows no other than that he is in his own body which he had in the world, and hence he knows not that he is deceased. A man-spirit also enjoys every external and internal sense which he enjoyed in the world, he sees as before, he hears and discourses as before, he likewise smells and tastes, and, when he is touched, he feels the touch as before; he also appetites, desires, longs, thinks, reflects, is affected, loves, wills, as before; and he who is delighted with studies, reads and writes as before; in a word, when man passes from one life into the other, or from one world into the other, it is like passing from one place into another, and he carries along with him all things which he possessed in himself as a man, so that it cannot be said that the man after death, which is only the death of the terrestrial body, has lost any thing of himself: he likewise carries along with him the natural memory, for he retains all things whatsoever which he has heard, seen, read, learned, and thought, in the world, from earliest infancy even to the conclusion of life; but the natural objects which are in the memory, inasmuch as they cannot be re-produced in the spiritual world, are quiescent, as is the case with man when he does not think from them; nevertheless they are re-produced when it is well-pleasing to the Lord: but concerning this memory, and concerning its state after death, more will be said in what presently follows. That such is the state of man after death, cannot be at all believed by the sensual man, because he does not comprehend it, for the sensual man cannot do otherwise than think naturally, even about spiritual things; wherefore those things of which he is not sensible, that is, which he does not see with the eyes of his body and touch with its hands, he pronounces to have no existence, as it is written of Thomas, John xx. 25, 27, 29: what the quality of the sensual man is, may be seen above, n. 267, and in the notes there, marked*.

462. Nevertheless the difference between the life of man in the spiritual world, and his life in the natural world, is great, as well with respect to the external senses and their affections, as with respect to the internal senses and their affections: they who are in heaven have more exquisite sensation, that is, they see and hear more exquisitely, and likewise think more wisely, than when they were in the world, for they see from the light of heaven, which exceeds by many degrees the light of the world [see above, n. 126;] they hear also by a spiritual atmosphere, which likewise exceeds by many degrees the terrestrial one [n. 235:] the difference of these external senses is as the difference of sunshine in respect to the obscurity of a mist in the world, and as the difference of light at mid-day in respect to shade in the evening; for the light of heaven, inasmuch as it is divine truth, gives to the sight of the angels to apperceive and distinguish things the most minute: their external sight also corresponds to the internal sight or to the understanding, for with the angels one sight flows-in into the other, so that they act in unity, and hence their sight is so keen; in like manner also the hearing corresponds to their perception, which is both of the understanding and the will, in consequence of which they apperceive in the tone of voice and the expressions of a speaker the most minute things of his affection and thought, in the tone of voice the things which relate to affection, and in the expressions the things which relate to thought [see above, n. 234 to 245:] but the rest of the senses appertaining to the angels are not so exquisite as the senses of seeing and of hearing, by reason that seeing and hearing are serviceable to their intelligence and wisdom, but not the rest, which, if they were exquisite in a similar degree, would take away the light and delight of their wisdom, and would introduce the delight of dispositions resulting from various appetites and from the body, which obscure and debilitate the understanding in the proportion in which they prevail; as likewise is the case with men in the world, who are dull and stupid as to spiritual truths, in proportion to their indulgence in the taste and tangible blandishments of the body. That the interior senses of the angels of heaven, which are of their thought and affection, are also more exquisite and perfect than what they enjoyed in the world, may be manifest from what has been said and shown in the article concerning the wisdom of the angels of heaven, n. 265 to 275. But as to what

concerns the difference of the state of those who are in hell in respect to their state in the world, it likewise is great; for in proportion as the perfection and excellence of the external and internal senses prevails with angels who are in heaven, in the same proportion imperfection prevails with those who are in hell: but the state of these latter will be treated of in what follows.

That man, when he passes out of the world, takes along with him all his memory, has been evinced by many circumstances, several of which have been seen and heard that are worthy to be related; I shall mention some of them. There were spirits who denied the crimes and villainies which they had perpetrated in the world; wherefore, lest they should be believed innocent, all were detected, and were recounted from their memory in order, from their earliest age to the latest; they consisted principally in adulteries and whoredoms. There were some who had deceived others by wicked arts, and who had been guilty of theft, whose cunning and thefts were also enumerated in a series, several particulars of which were scarcely known to any one in the world, except to themselves alone; they also acknowledged those things, because they were made manifest as in the light, with every thought, intention, delight, and fear, which together agitated their minds on the occasion. There were some who had accepted bribes, and had made gain of judgment, who from their memory were in like manner explored, and from the memory were recounted all things from the first period of their employment to the last; every particular as to quantity and quality, together with the time, the state of their mind, and intention, all which things were together brought to their recollection, and shown to their sight, amounting to more than several hundreds: this was done in some cases, and, what is wonderful, their memorandum books themselves, in which they had written such things, were opened and read before them from page to page. There were some who had enticed virgins to acts of fornication, and who had violated chastity, and these were called to a similar judgment, and every particular of their crimes was taken and recited from their memory; the very faces of the virgins and women were also produced as present, with places, discourses, and purposes, and this as suddenly as when any thing is presented to view; the manifestations continued sometimes for hours together. There was one, who had made light of the evil of backbiting others,

and I heard recounted in order his backbitings and defamations with the words themselves, the persons too who were the subjects of them, and those also to whom they were addressed, all which particulars were produced and presented to the life together; and yet every particular was studiously concealed by him when he lived in the world. There was a certain one who had deprived a relation of his inheritance under a treacherous pretext; he also was in like manner convicted and judged, and, what is wonderful, the letters and notes, which passed between them, were read in my hearing, and it was said that there was not an expression wanting. The same person, also, almost immediately before his death, clandestinely destroyed his neighbour by poison, which was detected in this manner: he appeared to dig a hole, from which a man came forth as out of a sepulchre, and cried out to him, What hast thou done to me? On which occasion every thing was revealed, the manner in which the murderer discoursed with him in a friendly manner, and in which he held out the cup, also what his previous thoughts were, and what afterwards came to pass; on the discovery of which circumstances he was sentenced to hell. In a word, all evils, wicked actions, robberies, artifices, deceits, are manifested to every evil spirit, and are brought forth from his very memory, so as to produce conviction; nor is there any room given for denial, because all the circumstances appear together. I have heard also from the memory of a certain person, when it was seen and examined by the angels, what his thoughts had been within a month one day after another, and this without fallacy, being recalled as he himself was in them on those days. From these examples it may be manifest, that man carries along with him all his memory, and that there is nothing, however concealed in the world, which is not manifested after death; and this in the company of several, according to the Lord's words: "*There is nothing hidden which shall not be uncovered, and nothing concealed which shall not be known: therefore the things which ye have said in darkness shall be heard in light, and what ye have spoken into the ear shall be preached on the house-tops*," Luke xii. 2, 3.

463. When man's actions are discovered to him after death, the angels then, to whom is given the office of inquisition, look into his face, and extend the enquiry through the whole body, beginning from the fingers of each hand, and thus proceeding through the

whole: being surprised at this circumstance, the reason of it was discovered to me, viz. that as singular the things of the thought and will are inscribed on the brain, for their beginnings are there, so likewise they are inscribed on the whole body, since all the things of thought and of will proceed thither from their beginnings, and there terminate as in their ultimate; hence it is that the things inscribed on the memory, from the will and its consequent thought, are not only inscribed on the brain, but also on the whole man, and there exist in order according to the order of the parts of the body: hence it was made evident that man in the whole is of such a quality as he is in his will and thought thence derived, so that an evil man is his own evil, and a good man his own good.* From these considerations it may likewise be manifest what is meant by the book of man's life, spoken of in the Word, viz. that it means that all things, both which have been acted and thought, are inscribed on the whole man, and that, when they are called forth from the memory, they appear as read in a book, and as seen in an effigy when the spirit is viewed in the light of heaven. To what has been said I will add a memorable circumstance concerning the memory of man remaining after death, by which I was confirmed, that not only things in general, but likewise things most singular, which have entered the memory, remain, and are never obliterated: there were seen by me books with writing in them as in the world, and I was instructed that they were from the memory of those who wrote, and that there was not a single expression wanting there which was in the book written by the same person in the world; and that thus from another's memory may be taken the most singular things of all, even those which he himself in the world had forgotten: the reason was also discovered, viz. that man has an external and internal memory, an external which is of his natural man, and an internal which is of his spiritual man; and that singular the things which man hath thought, hath willed, hath spoken, hath done, also which he hath heard and

* That a good man, spirit, and angel, is his own good and his own truth, that is, that he is wholly such as his good and truth are, n. 10298, 10367. The reason is because good makes the will, and truth the understanding, and the will and understanding make the all of life appertaining to man, to spirit, and to angel, n. 3332, 3623, 6065. In like manner it may be said that every man, spirit, and angel is his own love, n. 6872, 10177 10284.

seen, are inscribed on his internal or spiritual memory ;* and that the things therein are never blotted out, inasmuch as they are inscribed at the same time on the spirit itself, and on the members of its body, as was said above ; and thus that the spirit is formed according to the thoughts and acts of its will: I am aware that these things appear as paradoxes, and hence are hardly believed, nevertheless they are true. Let not man therefore suppose, that any thing after death lies concealed which he has thought in himself, and has done secretly ; but let him believe that all and singular things are then laid open as in a clear day.

464. Although the external or natural memory is in man after death, still the merely natural things which are in it are not reproduced in the other life, but the spiritual things which are adjoined to natural things by correspondences; which things, nevertheless, when they are presented to the sight, appear in a form altogether similar to that which they had in the natural world ; for all things which appear in the heavens, appear in like manner as in the world, although in their essence they are not natural, but spiritual, as is shown in the article concerning representatives and appearances in heaven, n. 170 to 176. But the external or natural memory, so far as regards those things in it which are derived from what is material, and from time and space, and from all other things which are proper to nature, does not serve the spirit for that use in which it had served it in the world, since man in the world, when he thought from the external sensual, and not at the same time from the internal sensual, or the intellectual, thought

* That man hath two memories, an exterior one and an interior, or a natural one and a spiritual, n. 2469 to 2494. That man doth not know that he hath an interior memory, n. 2470, 2471. How much the interior memory excels the exterior, n. 2473. That the things contained in the exterior memory are in the light of the world, but the things contained in the interior are in the light of heaven, n. 5212. That it is from the interior memory that man can think and speak intellectually and rationally, n. 9394. That all and singular the things which man hath thought, hath spoken, hath done, and which he hath seen and heard, are inscribed on the interior memory, n. 2474, 7398 That that memory is the book of his life, n. 2474, 9386, 9841, 10505. That in the interior memory are the truths which have been made truths of faith, and the goods which have been made goods of love, n. 5212, 8067. That those things which have acquired habit, and have been made things of the life, and thereby obliterated in the exterior memory, are in the interior memory, n. 9394, 9723, 9841. That spirits and angels speak from the interior memory, and hence that they have a universal language, n. 2472, 2476, 2490, 2493. That languages in the world are of the exterior memory, n. 2472, 2476.

naturally and not spiritually; yet in the other life, when the spirit is in the spiritual world, he does not think naturally but spiritually; to think spiritually is to think intellectually or rationally; hence it is that the external or natural memory, as to those things which are material, is then quiescent, and nothing comes into use but what man has imbibed in the world by means of material things, and has made rational: the reason why the external memory is quiescent as to those things which are material, is, because they cannot be re-produced, for spirits and angels speak from affections and consequent thoughts, which are of their minds, wherefore they are incapable of uttering what does not agree with those affections and thoughts, as may be manifest from what has been said concerning the speech of the angels in heaven, and concerning their speech with man, n. 234 to 257: hence it is, that so far as man has been made rational in the world by languages and by sciences, so far he becomes rational after death, and not in proportion to his skill in languages and sciences. I have discoursed with several who were supposed in the world to be learned from this circumstance, that they were acquainted with ancient languages, as Hebrew, Greek, and Latin, yet had not cultivated their rational principle by the things which were written in those languages; and some of them seemed as simple as those who knew nothing of those languages, some appeared stupid, but still there attended them a conceit as if they were wiser than others. I have discoursed with some who believed, in the world, that man is wise in proportion to the extent of his memory, and who also had enriched the memory with many things, and discoursed almost from it alone, thus not from themselves but from others, and had not perfected their rational principle at all by the things of memory; some of them were stupid, some infatuated, comprehending nothing at all of any truth, as to whether it be a truth or not, and seizing upon all falses which are maintained to be truths by those who call themselves learned, for from themselves they could see nothing at all, whether it be so or be not so, consequently they could see nothing rationally when they heard it from others. I have also discoursed with some who had written much in the world, and this on scientific subjects of every kind, and who thence had acquired a general reputation of learning; some of them indeed were able to reason concerning truths as to whether they be truths or not truths; some understood, when they

were turned to those who were in the light of truth, that they were truths, but still they were not willing to understand them, wherefore they denied them when they were in their own falses, and thus in themselves; some had no more relish for truths than the unlearned vulgar; thus each was affected differently, as he had cultivated his rational principle by the scientifics which he wrote and copied: but they who were opposed to the truths of the church, and thought from scientifics, and confirmed themselves by scientifics in falses, did not cultivate their rational principle, but only the faculty of reasoning, which faculty in the world is believed to be rationality, but it is a faculty separate from rationality, being the faculty of confirming whatsoever it pleases, and from pre-conceived principles, and from fallacies, of seeing falses and not truths: such persons cannot at all be induced to acknowledge truths, since truths cannot be seen from falses, but falses may be seen from truths. The rational of man is like to a garden and shrubbery, and likewise to ground newly ploughed; the memory is the ground, scientific truths and knowledges are the seeds, the light and heat of heaven are the producing causes, without which there is no germination; so also it is unless the light of heaven, which is the divine truth, and the heat of heaven, which is the divine love, are admitted; from these alone the rational is formed. The angels express the greatest concern at observing that the learned for the most part, ascribe all things to nature, and that hence they have closed to themselves the interiors of their own minds, so that they can see nothing of truth from the light of truth, which is the light of heaven: in the other life therefore they are deprived of the faculty of reasoning, lest they should disseminate falses by reasonings amongst the simply good, and should seduce them; they are also sent into desert places.

465. A certain spirit was indignant because he did not remember several things with which he was acquainted in the life of the body, grieving at the loss of a delight which he had so greatly enjoyed; but he was told that he had lost nothing, and that he knew all and singular things, but that in the world which he now inhabited it was not allowed to produce such things, and that it was sufficient that he could now think and speak much better and more perfectly, and not immerse his rational, as before, in gross, obscure, material, and corporeal things, which are of no use in the

kingdom into which he had now entered; and that he now possessed whatsoever is conducive to the use of eternal life, and that thus, and no otherwise, he could become blessed and happy; that therefore it is a proof of ignorance to believe, that, in this kingdom, intelligence perishes with the removal and quiescent state of material things in the memory, when yet the real case is, that so far as the mind can be withdrawn from the sensuals of the external man or body, so far it is elevated to spiritual and celestial things.

466. What is the quality of the memories, is occasionally presented to view in the other life in forms which appear only in that life, (several things are there presented to view, which with men only fall into ideas:) the exterior memory is there exhibited to appearance like a callus, the interior like a medullary substance, such as is that in the human brain; hence likewise it is given to know what is their quality. With those who, in the life of the body, have studied only the memory, and thus have not cultivated their rational principle, the callus appears hard, and streaked within as with tendons. With those who have filled the memory with falsities, it appears hairy and rough, and this from the inordinate heap of things contained in it. With those who have studied the memory for the sake of self-love and the love of the world, it appears conglutinated and ossified. With those who by scientifics, especially by philosophical discoveries, have been willing to penetrate into divine mysteries, and were not disposed to believe until they were persuaded by things scientific and philosophical, the memory appears dark, which darkness is of such a nature as to absorb the rays of light, and turn them into darkness. With those who have been deceitful and hypocrites, it appears hard and bony like ebony, which reflects the rays of light. But with those who have been in the good of love and the truths of faith, no such callus appears, because their interior memory transmits the rays of light into the exterior, in the objects or ideas of which, as in their basis, or as in their ground, the rays terminate, and there find delightful receptacles; for the exterior memory is the ultimate of order, in which spiritual and celestial things softly terminate and reside, when goods and truths are there.

467. Men, whilst they live in the world, who are in love to the Lord and in charity towards their neighbour, have with them and in them angelic intelligence and wisdom, but stored up in the in-

most of their interior memory, which intelligence and wisdom cannot in any wise appear to them, until they put off corporeal things; the natural memory is then laid asleep, and they awake into the interior memory, and successively afterwards into angelic memory itself.

468. How the rational may be cultivated, shall also be briefly shown. The genuine rational consists of truths, and not of falses: that derived from falses is not rational: truths are of three kinds, civil, moral, and spiritual; civil truths have reference to those things which are of judgment, and which are of government in kingdoms, in general, to what is just and equitable in kingdoms; moral truths have reference to those things which relate to the life of every man in regard to societies and engagements in societies, in general, to what is sincere and right, and specifically to virtues of every kind; but spiritual truths have reference to those things which are of heaven and of the church, in general, to the good which is of love and the truth which is of faith. There are three degrees of life appertaining to every man [see above, n. 267;] the rational is opened to the first degree by civil truths, to the second degree by moral truths, and to the third degree by spiritual truths. But it is to be noted, that the rational is not formed and opened from those truths by man's knowing them, but by his living according to them; and by living according to them is understood to love them from spiritual affection, and to love them from spiritual affection is to love what is just and equitable because it is just and equitable, what is sincere and right because it is sincere and right, and what is good and true because it is good and true; but to live according to them and to love them from corporeal affection, is to love them for the sake of self, of self-reputation, honour, or gain; wherefore so far as man loves those truths from corporeal affection, so far he is not rational, for he does not love them, but himself, whom truths serve as servants a lord; and when truths are servants, in such case they do not enter the man, and open any degree of his life, not even the first, but only reside in the memory, as scientifics under a material form, and there conjoin themselves with the love of self, which is corporeal love. From these considerations it may be manifest in what manner man becomes rational, viz. that he becomes rational to the third degree by the spiritual love of what is good and true, relating to heaven and the

church; to the second degree by the love of what is sincere and right; and to the first degree by the love of what is just and equitable; which two loves also become spiritual from the spiritual love of what is good and true, because this flows-in into them, and conjoins itself to them, and forms in them as it were its own faces.

469. Spirits and angels have memory alike as men; for whatsoever they hear, see, think, will, and do, remains with them, and likewise by it their rational is continually cultivated, and this to eternity; hence it is that spirits and angels are perfected in intelligence and wisdom by the knowledges of truth and good, alike as men. That spirits and angels have memory, has also been given me to know by abundant experience; for I have seen that from their memory all things were called forth which they had thought and done, both in public and in private, when they were with other spirits; and likewise that they who were in any truth from simple good, were imbued with knowledges, and by them with intelligence, and were afterwards raised up into heaven. It is however to be noted, that they are not imbued with knowledges, and by them with intelligence, beyond the degree of affection of good and of truth in which they were in the world; for with every spirit and angel the affection remains, both in quantity and quality, such as it had been in the world, and this is afterwards perfected by impletion [filling it up] which also is effected to eternity, for there is nothing but what is capable of being filled to eternity, since every thing may be infinitely varied, thus by various things be enriched, consequently may be multiplied and fructified, there being no end to any good thing, because it is from the Infinite. That spirits and angels are continually perfecting in intelligence and wisdom by the knowledges of truth and good, may be seen in the articles treating on the wisdom of the angels of heaven, n. 265 to 275; concerning the nations and people out of the church in heaven, n. 318 to 328; and concerning infants in heaven, n. 329 to 345; and that this extends to the degree of the affection of good and of truth in which they have been in the world, and not beyond it, n. 349.

That Man after Death is of a quality agreeable to that of his former Life in the World.

470. That every one's life remains with him after death, is known to every christian from the Word, for it is there said, in many passages, that man will be judged and recompensed according to his deeds and works; every one also, who thinks from good, and from essential truth, cannot see otherwise than that he who lives well comes into heaven, and that he who lives wickedly comes into hell; nevertheless he who is in evil, is not willing to believe that his state after death is according to his life in the world, but thinks, especially in sickness, that heaven is open to every one from pure mercy, whatsoever his life has been, and that it is according to faith, which he separates from life.

471. That man will be judged and recompensed according to his deeds and works, is said in many passages in the Word, some of which I shall here adduce: "*The Son of Man shall come in the glory of His Father with His angels, and shall then render to every one according to his works*," Matt. xvi. 17: "*Blessed are the dead who die in the Lord; yea saith the spirit, that they may rest from their labours; their works follow them*," Rev. xiv. 11: "*I will give to every one according to his works*," Rev. ii. 23: "*I saw the dead, small and great, standing before God, and the books were opened, and the dead were judged according to those things which were written in the books, according to their works: the sea gave up those who were dead in it, and death and hell gave up those who were in them; and they were judged every one according to their works*," Rev. xx. 13, 15: "*Behold I come, and My reward is with Me that I may give to every one according to his works*," Rev. xxii. 12: "*Every one who heareth My words and doeth them, I will compare to a prudent man, but every one who heareth My words and doeth them not, is compared to a foolish man*," Matt. vii. 24, 26: "*Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens: many shall say unto Me in that day, Lord, Lord, have we not prophesied by Thy Name, and by Thy Name cast out demons, and in Thy Name done many virtues? but then will I confess to them, I know you not, depart from Me ye workers of iniquity*," Matt. vii. 22, 23: "*Then shall ye begin to say, we have eaten and drunk*

before Thee, Thou hast taught in our streets; but He shall say, I say unto you, I know you not, ye workers of iniquity," Luke xiii. 25, 26, 27: "*I will recompense them according to their work, and according to the deed of their hands,*" Jer. xxv. 14: "*Jehovah, whose eyes are open on all the ways of man, to give to every one according to his ways, and according to the fruit of his work,*" Jer. xxxii. 19: "*I will visit upon his ways, and recompense to him his works,* Hosea iv. 9: "*Jehovah doeth with us according to our ways, and according to our works,*" Zech. i. 6. Where the Lord predicts concerning the last judgment, He recounts nothing but works, teaching that they should enter into eternal life who had done good works, and into damnation who had done evil work, Matt. xxv. 32 to 46; not to mention many other passages, where the subject treated of is concerning the salvation and condemnation of man. That works and deeds are the external life of man, and that by them his internal life is manifested as to its quality, is evident.

472. But by deeds and works are not understood deeds and works only, such as are presented in an external form, but also such as they are in the internal form; for every one knows that every deed and work proceeds from man's will and thought, since if it did not proceed thence, it would be a mere motion, such as is that of an automaton and image; wherefore a deed or work, viewed in itself, is only an effect, which derives its soul and life from the will and thought, insomuch that it is will and thought in effect, consequently is will and thought in an external form: hence it follows, that such as the will and thought are which produce a deed or work, such likewise is the deed and work; if the thought and will be good, in such case the deeds and works are good, but if the thought and will be evil, in such case the deeds and works are evil, although in the external form they appear alike: a thousand men may act alike, that is, may present a similar deed, so alike, that as to the external form they can scarce be distinguished, and yet each, viewed in itself, is dissimilar, because from dissimilar will: as for example, in the case of acting sincerely and justly with a companion; one person may act sincerely and justly with him to the intent that it may appear that he is sincere and just for the sake of himself and his own credit; another for the sake of the world and of gain; a third for the sake of recompense and merit; a fourth for the sake of friendship; a fifth

on account of the fear of the law, of the loss of reputation and of employment; a sixth to engage another to his own party although it be evil; a seventh to deceive; thus others with other views and purposes; but the deeds of all these, although they appear good, since it is good to act sincerely and justly with a companion, are still evil, inasmuch as they are not done for the sake of what is sincere and just, and out of love to those, but for the sake of self and the world, which are the objects loved, and to which love what is sincere and just serves, as servants a lord, whom the lord despises and casts off when they do not serve him. They also act sincerely and justly with a companion in like appearance as to the external form, who act from the love of what is sincere and just, some of them from the truth of faith or from obedience, because it is so commanded in the Word; some from the good of faith or from conscience, because from religious principle; some from the good of charity towards their neighbour, because his good ought to be consulted; some from the good of love to the Lord, because good ought to be done for the sake of good, thus likewise what is sincere and just for the sake of what is sincere and just, which they love because they are from the Lord, and because the Divine proceeding from the Lord is in them, and hence, when regarded in their very essence, they are divine: the deeds or works of these latter are interiorly good, wherefore also they are exteriorly good, for, as was said above, deeds or works are altogether of such a quality as the thought and will are from which they proceed, and without these they are not deeds and works, but only inanimate motions. From these considerations it is manifest what is meant by works and deeds in the Word.

473. Inasmuch as deeds or works are of the will and of the thought, therefore also they are of the love and the faith, consequently they are of such a quality as the love and faith are; for whether we speak of the love or the will of man, it is the same thing, and whether we speak of faith or the determinate thought of man, it is also the same thing, for what a man loves, this he likewise wills, and what a man believes, this he likewise thinks; if man loves what he believes, in this case he likewise wills it, and as far as he is able does it: every one may know that love and faith are in the will and thought of man, and that they are not out of them, since the will is what is enkindled by love, and the thought

is what is illustrated in matters of faith, wherefore none are illustrated but those who can think wisely, and according to illustration they think truths and will truths, or, what is the same thing, they believe truths and love truths.*

474. It is however to be noted, that will makes the man, and thought only so far as it proceeds from the will, and that deeds and works proceed from both; or, what is the same thing, that love makes the man, and faith only so far as it proceeds from love, and that deeds and works proceed from both: hence it follows, that the will or love is the very man himself, for the things which proceed are of that from which they proceed; to proceed is to be produced and presented in a suitable form that it may be apperceived and appear.† From these considerations it may be manifest what faith is separate from love, viz. that it is no faith, but only science.

* That as all things in the universe, which exist according to order, have reference to good and truth, so, with man, they have reference to will and understanding, n. 803, 10122. The reason is, because the will is recipient of good, and the understanding recipient of truth, n. 3332, 3623, 5332, 6065, 6125, 7503, 9300, 9930. It amounts to the same thing, whether we speak of truth or faith, because faith is of truth and truth is of faith, and it amounts to the same thing whether we speak of good or of love, because love is of good and good is of love, n. 4353, 4997, 7178, 10122, 10367. Hence it follows that the understanding is recipient of faith, and the will of love, n. 7178, 10122, 10367. And since the understanding of man is capable of receiving faith in God, and the will capable of receiving love to God, it follows that man is capable of being conjoined with God in faith and love, and he who is capable of being conjoined with God in love and faith can never die, n. 4525, 6323, 9231.

† That the will of man is the very esse of his life, because it is the receptacle of love or good, and that the understanding is the existere of life thence derived, because it is the receptacle of faith or truth, n. 3619, 5002, 9282. Thus that the life of the will is the principal life of man, and that the life of the understanding proceeds thence, n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110. In like manner as light from fire or flame, n. 6032, 6314. Hence it follows that man is man by virtue of will and of understanding thence derived, n. 8911, 9069, 9071, 10076, 10109, 10110. Every man is loved and esteemed by others according to the good of his will, and of his understanding thence derived, for he is loved and esteemed who willeth well and understandeth well, and he is rejected and despised who understandeth well and doth not will well, n. 8911, 10076. That man after death remains also such as his will is and his understanding thence derived, n. 9069, 9071, 9386, 10153. Consequently that man after death remains such as his love is and his faith thence derived, and that the things which are of faith, and not at the same time of love, then vanish, because they are not in the man, thus not of the man, n. 553, 2364, 10153.

which has no spiritual life in it; in like manner what a deed or work is without love, viz. that it is not a deed or work of life, but a deed or work of death, in which there is apparent life derived from the love of evil and from the faith of what is false; this apparent life is what is called spiritual death.

475. It is further to be noted, that in deeds or works the whole man is exhibited, and that his will and thought, or his love and faith, which are his interiors, are not complete, until they are in deeds or works, which are the exteriors of the man; for these latter things are the ultimates in which the former terminate, and without terminations they are as it were things incomplete, which do not as yet exist, thus which are not as yet in the man: to think and to will without doing, when ability is given, is like flame inclosed in a vessel, which becomes extinct; it is also like seed cast upon sand, which does not grow up, but perishes with its prolific principle; whereas to think and to will, and thence to do, is like a flame which dispenses heat and light all around; and it is like seed in the ground, which grows up into a tree or a flower, and gains existence. Every one may know that to will and not to do, when ability is given, is not to will, also that to love and not to do good, when ability is given, is not to love, thus that it is only to think that he wills and loves, consequently that it is thought separate, which vanishes and is dissipated: love and will is the very soul itself of a deed or work, forming its body in the sincere and just actions which the man does; the spiritual body, or the body of the spirit of man, is from no other source, that is, it is formed from no other than from those things which man does from his love or will [see above, n. 463]; in a word, all things of the man and of his spirit are in his deeds or works.*

476. From these considerations it may now be manifest what is meant by the life which remains with man after death, viz. that it

* That the interior things successively flow-in into exterior, even into the extreme or ultimate, and that there they exist and subsist, n. 634, 6239, 6465, 9216, 9217. That they not only flow-in, but also form in the ultimate what is simultaneous, in what order, n. 5897, 6451, 8603, 10099. That hence all interior things are held together in connexion, and subsist, n. 9828. That deeds or works are the ultimates, containing interior things, n. 10331. Wherefore to be recompensed and judged according to deeds and works is to be recompensed and judged according all things of the love and faith, or of man's will and thought, because these are the interior things contained in them, n. 3147, 3934, 6073, 8911, 10331. 10333.

is his love and the faith thence derived, not only in potency, but also in act, thus that it consists in deeds or works, because these contain in them all things of man's love and faith.

477. It is the ruling love which remains with man after death, neither is it ever changed to eternity: every one is influenced by several loves, but still they all have reference to his ruling love, and make one with it, or together compose it: all things of the will, which agree with the ruling loves are called loves, because they are loved: these loves are interior and exterior, there being some which are immediately conjoined, and some which are mediately conjoined, some which are nearer and some which are more remote, and some which are rendered subservient in various manners; all taken together constitute as it were a kingdom, for such is their arrangement with man, although man is utterly unacquainted with that arrangement; nevertheless something is manifested to him in the other life, for according to their arrangement he has an extent of thought and of affection there, an extent into heavenly societies if the ruling love consists of heavenly loves, but into infernal societies if the ruling love consists of infernal loves. That all the thought and affection of spirits and of angels have extent into societies, may be seen above in the article concerning the form of heaven according to which consociations and communications are there effected.

478. But the things which have been hitherto said affect only the thought of the rational man, and therefore, to the intent that they may be presented to apperception before the senses, I shall adduce some experimental cases for their illustration and confirmation. First, that man, after death, is his own love or his own will. Secondly, that man remains to eternity such as he is as to his will or ruling love. Thirdly, that the man who is in celestial and spiritual love comes into heaven, and the man who is in corporeal and worldly love, without celestial and spiritual, into hell. Fourthly, that faith does not remain with man, unless it be grounded in heavenly love. Fifthly, that it is love in act which remains, thus that it is the life of man.

479. *That man after death is his own love or his own will*, has been testified to me by manifold experience. The universal heaven is distinguished into societies according to the differences of the good of love, and every spirit who is elevated into heaven, and becomes an angel, is conveyed to the society where his love is, and

when he comes thither he is as with himself, and as at the house where he was as it were born; this the angel perceives, and is there consociated with his like: when he departs thence, and comes to another place, there is constantly something of resistance, attended with an affection of desire to return to his like, thus to his ruling love: in this manner consociations in heaven are effected: in like manner in hell, where also they are consociated according to loves contrary to heavenly loves: that societies are what constitute heaven, and likewise hell, and that they are all distinguished according to differences of love, see above, n. 41 to 50, and n. 200 to 212. That man after death is his own love, may likewise be manifest from this consideration, that those things are then removed and as it were taken away from him, which do not make one with his ruling love; if he be a good spirit, all things discordant or disagreeing are removed and as it were taken away, and thus he is let into his own love; in like manner an evil spirit, but with this difference, that from the latter truths are taken away, whilst from the good spirit falses are taken away, until at length each becomes his own love; this is effected when the man-spirit is brought into the third state, which will be treated of in what follows. When this effect takes place, he then turns his face constantly to his love, which he has continually before his eyes, in whatsoever direction he turns himself [see above, n. 123, 124.] All spirits may be led at pleasure, provided only they be kept in their ruling love, nor can they resist, howsoever they may be aware that this is the case, and think that they will resist; on several occasions the trial has been made, whether they can act in any respect contrary to it, but in vain; their love is as a bond, or as a rope, with which they are as it were tied round, by which they may be drawn, and from which they cannot loosen themselves: the case is similar with men in the world, who are also led by their own love, and by that love are led by others; but more so when they become spirits, because then it is not allowed to present to appearance any other love, and to assume a semblance of what is not properly their own. That the spirit of man is his ruling love, is made manifest in all consociation in the other life, for so far as any one acts and speaks according to the love of another, so far the latter appears with a full, cheerful, lively countenance throughout; but so far as any one acts and speaks contrary to his love, so

far his countenance begins to be changed, to be obscured, and not to appear, and at length it totally disappears as if he had not been there; that this is the case, I have often wondered at, because nothing of the kind can have place in the world; but I have been told, that the case is similar with the spirit in man, which, when it averts itself from another, is no longer in the view of him. That a spirit is his ruling love, was also made evident from this consideration, that every spirit seizes upon and appropriates to himself all things which are in agreement with his love, and rejects and alienates from himself all things which are not in agreement: the love of every one is like spongy and porous wood, which imbibes such fluids as conduce to its vegetation, and repels all others; and it is like animals of every kind, which know their proper food, and appetite those things which agree with their nature, and hold in aversion those things which disagree; for every love is willing to be nourished by its own, evil love by falses, and good love by truths: occasionally it has been given me to see, that certain simple good spirits were desirous to instruct the evil in truths and goods, but that the latter fled away far from the instruction, and when they came to their own, seized with much pleasure on the falses which were in agreement with their love: also that good spirits discoursed with each other concerning truths, which were heard with gratification by the good who were present, but not attended to by the evil who were also present, and who seemed as if they did not hear. In the world of spirits appear ways, some leading to heaven, some to hell, every one to some society; good spirits go in no other ways than in those which lead to heaven, and to the society which is in the good of their own love, and they do not see the ways which are in another direction; but evil spirits go in no other ways than in those which lead to hell, and to that society there which is in the evil of their own love, neither do they see the ways which are in another direction; and if they see them, they are still not willing to walk in them. Such ways in the spiritual world are real appearances, which correspond to truths or falses; wherefore ways, in the Word, signify truths or falses.*

* That way, path, road, a street, a broad street, signify truths, which lead to good, and also falses which lead to evil, n. 627, 2333, 10422. That to sweep a way denotes to prepare for the reception of truths, n. 3142. That to make a

From these documents of experience confirmation is given to what was before said from reason, viz. that every man after death is his own love, and his own will: it is said, "his own will," because the will of every one is his love.

480. *That man after death remains to eternity such as he is as to his will or ruling love*, has also been confirmed by abundant experience. It has been granted me to discourse with some who lived two thousand years ago, and whose lives are described in history, and hence made known; they were found to be still like themselves, and altogether such as they had been described, thus of the same quality as to the love from which and according to which their lives were formed. There were others who lived seventeen hundred years ago, and were also made known by history; and there were others who lived four hundred years ago, and some three, and so forth, with whom also it was granted to converse, and it was found that a similar affection still prevailed amongst them, with no other difference than that the delights of their love were turned into such things as correspond. It was said by the angels, that the life of the ruling love is never changed with any one to eternity, inasmuch as every one is his own love, and therefore to change it with a spirit would be to deprive him of his life, or to extinguish it. They explained also the reason, viz. that man after death can no longer be reformed by instruction, as in the world, because the ultimate plane, which consists of natural knowledges and affections, is then quiescent, and cannot be opened, because it is not spiritual [see above, n. 464,] and that upon that plane, the interiors which are of the mind [*mens*] or of the mind [*animus*] rest as a house on its foundation, and that hence it is that man remains to eternity such as the life of his love had been in the world. The angels wonder exceedingly that man is not aware that every one is of such a quality as his ruling love is, and that many believe that they may be saved by immediate mercy, and by faith alone, without any regard to the quality of the life, and that they do not know that divine mercy is mediate, and that it consists in being led by the Lord both in the world and afterwards to eternity, and that they are led by mercy who do not live in evil; and that neither do

way known, when concerning the Lord, denotes to instruct in truths which lead to good, n. 10564.

they know that faith is the affection of truth proceeding from the heavenly love which is from the Lord.

481. *That the man who is in celestial and spiritual love comes into heaven, and the man who is in corporeal and worldly love, without celestial and spiritual, into hell*, might be made evident to me from all whom I saw taken up into heaven, and cast into hell: they who were taken up into heaven had been in celestial and spiritual love as to life, but they who were cast into hell had formed their lives from corporeal and worldly love: celestial love consists in loving what is good, sincere, and just, because it is good, sincere, and just, and in doing accordingly under the influence of that love, whence they derive the life of what is good, sincere, and just, which is celestial life; they who love those for the sake of those, and do them or live them, love also the Lord above all things, because those are from Him, and they also love their neighbour, because those are the neighbour who ought to be loved:* but corporeal love consists in loving what is good, sincere, and just, not for the sake of those, but for the sake of self, because to secure thereby reputation, honour, and gain, in which case they do not regard the Lord and their neighbour in what is good, sincere, and just, but themselves and the world, taking delight in fraud, which fraud renders good evil, sincerity insincere, and justice unjust, so that evil, insincerity and injustice are principally loved. Inasmuch as the love thus determines

* That the Lord, in the supreme sense, is the neighbour, because He ought to be loved above all things; but that to love the Lord is to love that which is from Him, because He Himself is in every thing which is from Himself, thus it is to love what is good and true, n. 2425, 3419, 6706, 6711, 6819, 6823, 8123. That to love what is good and true, which is from Him, is to live according to those principles, and that this is to love the Lord, n. 10143, 10153, 10310, 10336, 10578, 10648. That every man, and society, also a man's country and the church, and, in the universal sense, the kingdom of the Lord, are the neighbour, and that to do them good from the love of good, according to the quality of their state, is to love the neighbour; thus their good, which is to be consulted, is the neighbour, n. 6818 to 6824, 8123. That moral good also, which is sincerity, and civil good, which is justice, are the neighbour; and that to act sincerely and justly from the love of sincerity and justice is to love the neighbour, n. 2915, 4730, 8120, 8121, 8122, 8123. Hence that charity towards the neighbour extends itself to all things of the life of man, and that to do what is good and just, and to act sincerely from the heart, in every function and in every work, is to love the neighbour, n. 2417, 8121, 8124. That doctrine in the ancient church was the doctrine of charity, and that hence they had wisdom, n. 2417, 2385, 3419, 3420, 4844, 6628

the life of every one, therefore all, as soon as they come after death into the world of spirits, are explored as to their quality, and are brought into connexion with those who are in similar love, they who are in heavenly love with those who are in heaven, and they who are in corporeal love with those who are in hell: and likewise when they have passed through a first and second state, they are so separated, that they no longer see each other nor know each other; for every one becomes his own love, not only as to the interiors which are of the mind, but also as to the exteriors which are of the face, of the body, and of the speech, since every one becomes an effigy of his own love, even in externals: they who are corporeal loves, appear gross, obscure, black, and deformed; but they who are heavenly loves, appear cheerful, bright, fair and beautiful: they are also altogether dissimilar as to their minds and thoughts; they who are heavenly loves are likewise intelligent and wise; but they who are corporeal loves are stupid, and like persons infatuated. When it is given to inspect the interiors and exteriors of the thought and affection of those who are in heavenly love, the interiors appear like light, in some cases like flaming light, and the exteriors in various beautiful colours like rainbows; but the interiors of those who are in corporeal love appear as somewhat black, because they are closed, and in some cases as dusky fire, which is the case with those who had been interiorly in malignant deceit; but the exteriors appear of a dirty colour, and disagreeable to the sight; (the interiors and exteriors, which are of the mind [*mens*] and of the mind [*animus*], are presented visible, in the spiritual world, as often as it is well-pleasing to the Lord). They again who are in corporeal love, see nothing in the light of heaven, which to them is thick darkness, whereas the light of hell, which is as light from burning coals, is to them as clear light; in the light of heaven also their interior sight is darkened, insomuch that they are insane, wherefore they shun it, and hide themselves in caves and caverns, at a depth according to the falses derived from evils prevalent with them; but, on the other hand, they who are in heavenly love, the more interiorly or superiorly that they come into the light of heaven, so much the more clearly do they see all things, and likewise all things more beautiful, and so much the more intelligently and wisely do they perceive truths. They who are in corporeal love, cannot in any wise live in the heat of heaven, for the heat of heaven is heav-

only love, but in the heat of hell, which is the love of exercising rage towards others who do not favour themselves; contempt of others, enmity, hatred, revenge, are the delights of their love, and when they are in those delights, they are in their life, not at all knowing what it is to do good to others from good, and for the sake of good, but only to do good from evil, and for the sake of evil. Neither can they who are in corporeal love respire in heaven, for when any evil spirit is conveyed thither, he draws his breath as one who is in an agony of pain; whereas they who are in heavenly love respire the more freely, and live the more fully, in proportion as they are admitted more interiorly into heaven. From these considerations it may be manifest, that celestial and spiritual love is heaven with man, because on that love are inscribed all things of heaven; and that corporeal and worldly love, without celestial and spiritual, are hell with man, because on those loves are inscribed all things of hell. Hence it is evident, that he who is in celestial and spiritual love comes into heaven, and he who is in corporeal and worldly love without celestial and spiritual, into hell.

482. *That faith does not remain with man if it be not grounded in heavenly love*, has been made manifest to me by so much experience, that if all things were to be adduced which I have seen and heard on the subject, they would fill a volume: this I can testify, that there is no faith at all, neither can any be given, with those who are in corporeal and worldly love without celestial and spiritual, and that it is only science, or a persuasion that a thing is true, because it serves their love: several also of those who supposed that they had been in the faith, were brought to those who were in the faith, and on this occasion, when communication was given, they perceived that they had no faith at all; they confessed also, afterwards, that merely to believe what is true, and to believe the Word, is not faith, but to love truth from heavenly love, and to will and do it from interior affection: it was likewise shown that their persuasion, which they called faith, was only like the light of winter, in which, because there is no heat, all things on the earth, being frozen up, are torpid, and are buried in snow; wherefore the light of persuasive faith with them, as soon as it is shone upon by the rays of the light of heaven, is not only extinguished, but also becomes as thick darkness, in which no one sees himself; and on this occasion the interiors at the same time are so darkened, that

they understand nothing at all, and at length grow insane from falses. Wherefore with such, all the truths are taken away which they had learned from the Word and from the doctrine of the church, and had called the truths of their faith, and in their place they are imbued with every false which is in agreement with the evil of their life: for all are let into their own loves, and with them into concordant falses, and on this occasion they hate and hold in aversion, and thus reject truths, because they are repugnant to the falses of evil in which they are. This I can testify from all my experience concerning the things of heaven and hell, that they who from doctrine have confessed faith alone, and have been in evil as to life, are all in hell; I have seen them cast down thither to the number of several thousands, of whom an account may be seen in a small work *concerning the Last Judgment and the Destruction of Babylon.*

483. *That love in act is what remains, thus that the life of man remains*, follows as a conclusion from what has been just now shown from experience, and from what has been above said concerning deeds and works; love in act is work and deed.

484. It is to be noted that all works and deeds are of moral and civil life, and hence that they regard what is sincere and right, also what is just and equitable; what is sincere and right is of moral life, and what is just and equitable is of civil life: the love from which those are brought into effect, is either heavenly or infernal; works and deeds of moral and civil life are heavenly, if they are done from heavenly love, for the things done from heavenly love are done from the Lord, and the things done from the Lord are all of them good; but the deeds and works of moral and civil life are infernal, if they are done from infernal love, for the things done from this love, which is the love of self and of the world, are done from the man himself, and the things done from the man himself are all in themselves evil; for man, viewed in himself, or his proprium, is nothing but evil.*

* That the proprium [selfhood] of man consists in loving himself more than God, and the world more than heaven, and in making light of his neighbour in comparison with himself, thus that it consists in the love of self and of the world, n. 634, 731, 4317. That it is this proprium into which man is born, and that it is dense evil, n. 210, 215, 731, 874, 875, 876, 987, 1047, 2307, 2318, 3518, 8701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. That from the proprium of man

That the Delights of the Life of every one after Death are turned into correspondent ones.

485. That the ruling affection or predominant love remains to eternity with every one, was shown in the preceding article; but that the delights of that affection or love are turned into correspondent ones, remains now to be shown: by being turned into correspondent ones, is meant into spiritual delights which are correspondent to natural: that they are turned into spiritual delights, may be manifest from this consideration, that man, so long as he is in his terrestrial body, is in the natural world, but when he leaves that body, he comes into the spiritual world, and puts on a spiritual body. That the angels are in a perfect human form, and likewise men after death, and that their bodies, with which they are clothed, are spiritual, may be seen above, n. 73 to 77: and n. 453 to 460: and what the correspondence is of things spiritual with things natural, n. 87 to 115.

486. All the delights appertaining to man are of his ruling love, for man is not sensible of any other delight than of what he loves, thus he is most sensible of that which he loves above all things, for whether we speak of the ruling love, or of that which is loved above all things, it is the same thing. Those delights are various; there are as many in general as there are ruling loves, consequently as many as there are men, spirits and angels, for the ruling love of one is not in every respect like that of another; hence it is that no two faces are exactly alike, for the face is an image of the mind of every one, and in the spiritual world is an image of every one's ruling love: the specific delights of every one are also of infinite variety, nor is one delight of any one altogether like to or the same with another, whether they be regarded as suc-

roineth not only all that is evil, but likewise all that is false, n. 1047, 10283, 10284, 10286. That the evils, which are from the proprium of man, are contempt of others, enmity, hatred, revenge, cruelty, deceit, n. 6667, 7372, 7373, 7374, 9348, 10038, 10742. That so far as the proprium of man hath rule, so far the good of love and the truth of faith are either rejected, or suffocated, or perverted, n. 2041, 7491, 7492, 7643, 8487, 10455, 10743. That the proprium of man is hell with him, n. 694, 8480. That the good, which man doeth from the proprium, is not good, but in itself evil, n. 8478

ceeding one after another, or as abiding together one with the other, for in neither case is one given the same with another; nevertheless these specific delights with every one have reference to his one love, which is the ruling love, for they compose it, and thus make one with it: in like manner all delights in general have reference to one universally ruling love, in heaven to love to the Lord, and in hell to the love of self.

487. What and of what quality the spiritual delights are into which the natural delights of every one after death are turned, cannot be known from any other source than from the science of correspondences; this science teaches, in general, that nothing natural is given which has not something spiritual corresponding to it, and it also teaches, specifically, what and of what quality that is which corresponds; wherefore whosoever is in that science may know *(cognosco)* and know *(scio)** his own state after death, provided he only knows *(scio)* his own love, and what his quality is in the universally ruling love, to which all loves have reference, as was said just above. But to know the ruling love, is impossible for those who are in the love of self, because they love what is their own, and call their own evils goods, and at the same time call the falses which favour them, and by which they confirm their own evils, truths; nevertheless, if they are willing, they may know it from others who are wise, since these see what they themselves do not see; but neither is this possible with those who are so intoxicated with the love of self, as to reject all teaching of those who are wise. But they who are in heavenly love, receive instruction, and see their own evils into which they were born, whilst they are betrayed into them, discerning them by virtue of truths, for these make evils manifest: for every one is capable, by virtue of truth which is derived from good, of seeing evil, and the false which attends it, but no one can see what is good and true from evil; the reason is, because the falses of evil are darkness, and likewise correspond to darkness, wherefore they who are in falses derived from evil are as blind persons, who do not see the things which are in

* The Author here makes a distinction between the two Latin terms *cognosco* and *scio*, which distinction cannot be expressed in the English language. He applies the term *cognosco* to all that knowledge which is derived from the Word of God, and the term *scio* to the knowledge which man derives from other sources. See also the Note at n. 412. Tr.

light, they likewise shun them like birds of night:* but truths derived from good are light, and likewise correspond to light [see above, n. 126 to 134;] wherefore they who are in truths derived from good, are seers and persons whose eyes are open, and discern those things which are of light and of shade. On these subjects it has also been given me to be confirmed by experience; the angels who are in the heavens both see and perceive the evils and falses which occasionally arise in themselves, and likewise the evils and falses which prevail in the spirits in the world of spirits who are connected with the hells, but the spirits themselves cannot see their own evils and falses; what the good of heavenly love is, what conscience, what sincerity and justice except it be for the sake of themselves, what it is to be led by the Lord, they do not comprehend, insisting that there are no such things, thus that they are of no account. These observations are made to the intent that man may explore himself, and from his delights may discover his love, and hence, as far as can be known from the science of correspondences, may know the state of his own life after death.

488. In what manner the delights of every one's life are turned after death into corresponding delights, may indeed be known from the science of correspondences, but inasmuch as that science is not as yet made public, I shall endeavour to throw light on the subject by some cases of experience. All they who are in evil, and have confirmed themselves in falses against the truths of the church, especially they who have rejected the Word, shun the light of heaven, and plunge themselves into hiding-places, which in the apertures appear extremely dark, and into clefts of rocks, where they hide themselves, and this because they have loved falses and have hated truths, for such hiding-places, and likewise the clefts of rocks,† and also falses, correspond to darkness, and light to

* That darkness, in the Word, from correspondence signifies falses, and thick darkness the falses of evil, n. 1839, 1860, 7688, 7711. That the light of heaven is thick darkness to the evil, n. 1861, 7832, 8197. That they who are in the hells are said to be in darkness, because in the falses of evil, concerning whom, n. 3340, 4418, 4531. That the blind, in the Word, signify those who are in falses, and are not willing to be instructed, n. 2333, 6990.

† That a hole and cleft of a rock, in the Word, signifies an obscure and false principle of faith, n. 10582. Because a rock signifies faith from the Lord, n. 8581, 10580: and a stone the truth of faith, n. 114, 643, 1298, 3720, 6426, 8608, 10376.

truths; their delight is to dwell there, and it is undelightful to them to dwell in open plains. The case is similar with those who have found delight in clandestine and insidious purposes, and in the concealment of treacherous designs, for they likewise conceal themselves in those hiding-places, and enter into vaults which are so obscure, that they cannot even see each other, but whisper to each other in the corners; such is the change of the delight of their love. They, again, who have applied themselves to the study of the sciences, without any other end than to acquire the reputation of learning, and who have not cultivated the rational by those sciences, and have hence from self-conceit taken delight in the things of memory, love sandy places, which they choose in preference to fields and gardens, because sandy places correspond to such studies. They, again, who have cultivated the science of the doctrinals of their own church and of others, without any application of those doctrinals to life, choose for themselves craggy ground, where they dwell among heaps of stones, shunning places that are cultivated, because they hold them in aversion. They, again, who have ascribed all things to nature, and likewise they who have ascribed all things to their own prudence, and by various arts have raised themselves to honours, and have procured wealth, in the other life apply to the study of magical arts, which are abuses of divine order, in which they perceive the highest delight of life. They, again, who have applied divine truths to their own loves, and have thus falsified those truths, love urinous scents and matters, because urinous scents and matters correspond to the delights of such love.* They, again, who have been sordidly avaricious, dwell in cells, and love such filth as swine delight in, and likewise substances which emit a stench such as is exhaled from indigested meat in the stomach. They, again, who have passed their lives in mere pleasure, living delicately, and indulging in the delights of appetite, so as to love them as the highest good of life, in the other life love what is excrementitious and the places in which it is deposited, which to them are objects of delight, by reason that such pleasures are spiritual filth; they shun clean places which are void of filth, because such places are undelightful to them. They, again, who have taken delight in adulteries, pass their time in brothels, where all things are dirty and filthy, loving

* That the defilements of truth correspond to urine, n. 5390.

such habitations, and shunning chaste houses, into which latter, when they enter, they fall into a swoon; nothing is more delightful to them than to break the bonds of marriage. They, again, who have been desirous of revenge, and have hence contracted a savage and cruel nature, love cadaverous substances, and likewise dwell in such hells. So in other instances.

489. But the delights of the life of those who in the world have lived in heavenly love, are turned into things corresponding, such as are in the heavens, which exist from the sun of heaven, and from the light thence derived, which light presents to view such things as inwardly conceal in them things divine; the objects which thence appear affect the interiors of the angels which are of their minds, and at the same time the exteriors which are of their bodies; and whereas divine light, which is the divine truth proceeding from the Lord, flows-in into their minds, which are opened by heavenly love, therefore in externals it presents such things as correspond to the delights of their love: that those things which appear visible in the heavens correspond to the interiors of the angels, or to those things which are of faith and love, and hence of their intelligence and wisdom, was shown in the article treating of representatives and appearances in heaven, n. 170 to 176; and in the article treating of the wisdom of the angels of heaven, n. 265 to 275. Inasmuch as we have undertaken to confirm this matter from cases of experience, in order to illustrate what has been said above from the causes of things, I feel disposed also to adduce some particulars concerning the heavenly delights into which natural delights are changed with those who live in the world under the influence of heavenly love. They who have loved divine truths and the Word from interior affection, or from the affection of truth itself, in the other life dwell in light, in elevated places, which appear as mountains, and are there continually in the light of heaven; they do not know what darkness like that of the night in the world is, and they likewise live in a vernal temperature; fields and crops of corn as it were, and likewise vineyards, are presented to their view; in their houses singular things are refulgent as if they were of precious stones; when they look out through their windows, it is as if they looked through pure chrystal: these are the delights of their sight, and the same things are interiorly delightful from correspondence with divine-celestial

things, for the truths derived from the Word, which they have loved, correspond to crops of corn, to vineyards, to precious stones, to windows and chrystals.* They, again, who have immediately applied to life the doctrinals of the church derived from the Word, are in the inmost heaven, and excel all others in the delight of wisdom: in singular objects they see things divine; they see indeed the objects, but the corresponding divine things flow-in immediately into their minds, and fill them with blessedness, with which all their sensations are affected, hence all things as it were laugh, sport, and live, before their eyes: on this subject see above, n. 276. They, again, who have loved the sciences, and by them have cultivated their rational, and have thence procured to themselves intelligence, and at the same time have acknowledged a Divine, experience in the other life a change of the pleasure of the sciences and of rational delight, into spiritual delight, which is that of the knowledges of good and of truth; they dwell in gardens, where there appear beds of flowers and grass-plots beautifully arranged, and rows of trees round about with porticos and walks; the trees and flowers vary every day, the sight of all in general presenting delights to their minds, whilst the varieties in particular continually renew those delights; and whereas they correspond to things divine, and the inhabitants are in the science of correspondences, they are always filled with new knowledges, and by those new knowledges their spiritual rational is perfected: these are their delights, because gardens, beds of flowers, grass-plots, and trees, correspond to sciences, to knowledges, and thence to intelligence.† They, again, who have ascribed all things to the Divine, and have regarded nature respectively as dead, only sub-

* That a crop of corn, in the Word, signifies a state of reception and of increase of truth derived from good, n. 9291. That a standing crop signifies truth in conception, n. 9146. That vineyards signify the spiritual church, and the truths of that church, n. 1069, 9139. That precious stones signify the truths of heaven and the church transparent from good, n. 114, 9863, 9865, 9868, 9873, 9905. That a window signifies the intellectual principle which is of the internal sight, n. 655, 658, 3391.

† That a garden, a grove and paradise signify intelligence, n. 100, 108, 3220. That therefore the ancients celebrated holy worship in groves, n. 2722, 4552. That flowers and flower beds signify scientific truths and knowledges, n. 9553. That herbs, grasses, and grass-plots signify scientific truths, n. 7571. That trees signify perceptions and knowledges, n. 103, 2163, 2682, 2722, 2972, 7692.

servient to things spiritual, and have confirmed themselves in such belief, are in heavenly light, so that all things which appear before their eyes derive from that light a transparency, in which they behold innumerable variegations of light, which variegations their internal sight as it were immediately imbibes, whence they perceive interior delights: the things which appear in their houses are as it were adamantine, in which are similar variegations; I have been told, that the walls of their houses are as it were chrystalline, thus also transparent, and in them appear as it were floating forms representative of things celestial, and this also with perpetual variety: these effects result from the circumstance, that such transparency corresponds to an intellect enlightened by the Lord, the shadows being removed which arise from the faith and love of natural objects; such are the things, and infinite others, concerning which it is said by those who have been in heaven, that they have seen what eye has never seen, and, from the perception of divine things communicated to them from those things, that they have heard what the ear has never heard. They, again, who have not dealt clandestinely, but have been desirous that all things which they thought should be exposed to view, so far as was consistent with civil life, inasmuch as they thought nothing but what was sincere and just from the Divine, have lucid faces in heaven, and in their faces, by virtue of that lucidity, singular their affections and thoughts appear as in a form, and as to their speech and actions, they are as it were the effigies of their affections; hence they are loved more than others: when they speak, the face contracts a degree of obscurity, but when they have done speaking, the same things which they spoke appear together in the face fully exposed to view: all things likewise which exist around them, inasmuch as they correspond to their interiors, are in such an appearance, that it is perceived clearly by others what they represent and signify: the spirits who have had delight in clandestine dealings, when they see them at a distance, shun them, and appear to themselves to creep away from them like serpents. They, again, who have regarded adulteries as enormous, and have lived in the chaste love of marriage, are above all others in the order and form of heaven, and hence in all beauty, and continually in the flower of youth; the delights of their love are ineffable, and they encrease to eternity: for into that love all the delights and joys of heaven

flow, because that love descends from the conjunction of the Lord with heaven and with the church, and in general from the conjunction of good and truth, which conjunction is heaven itself in general, and with every individual angel in particular [see above, n. 366 to 386:] their external delights are such as cannot be described by human expressions. But these are only a few of the things which have been told me concerning the correspondences of delights with those who are in heavenly love.

490. From what has been said it may be known, that the delights of all after death are turned into correspondent ones, the love itself still remaining to eternity, as conjugial love, the love of what is just, sincere, good and true, the love of sciences and of knowledges, the love of intelligence and wisdom, and all other loves: the things which thence flow, as streams from their fountain, are delights, which likewise remain, but are exalted to a higher degree, when raised from natural delights to spiritual.

Concerning the first state of Man after Death.

491. There are three states through which a man passes after death, previous to his coming either into heaven or into hell; the first state is that of his exteriors; the second state is that of his interiors, and the third state is that of his preparation; all which states man passes through in the world of spirits. Yet there are some who do not pass through these states, but immediately after death are either taken up into heaven, or cast into hell. They who are immediately taken up into heaven, are they who have been regenerated, and thus prepared for heaven, in the world: they who are so regenerated and prepared that they have need only to reject natural filth with the body, are immediately conveyed by the angels into heaven; I have seen them taken up after the hour of death. But they who have been interiorly wicked, and exteriorly as to appearance good, thus who have filled their wickedness with deceit, and have used goodness as a means of deceiving, are immediately cast into hell; I have seen some of this character cast into hell instantly after death, one of the most deceitful, with his head downwards and feet upwards, and others in other ways.

There are likewise some who immediately after death are rejected into caverns, and are thus separated from those who are in the world of spirits, and are thence taken out and let in thither by turns; these are they who, under civil pretences, have dealt wickedly with their neighbour. But both the latter and the former are few in comparison with those who are kept in the world of spirits, and are there prepared according to divine order for heaven or for hell.

492. As to what concerns the first state, which is the state of the exteriors, man comes into it immediately after death: for every man as to his spirit has both exteriors and interiors; the exteriors of the spirit are those, by which it accommodates the body of man in the world, especially his face, speech, and gestures, to consociation with others; but the interiors of the spirit are those which are of its own proper will and its derivative thought, which are rarely manifested in the face, the speech, and gesture; for man is accustomed from infancy to assume a semblance of friendship, of benevolence, and of sincerity, and to conceal the thoughts of his own proper will; hence, from habit, he contracts moral and civil life in externals, whatsoever his quality may be in internals; and the effect of this habit is, that man scarcely knows his interiors, and likewise that he does not attend to them.

493 The first state of man after death is similar to his state in the world, because then in like manner he is in externals; he has also a similar face, similar speech, and a similar mind [*animus*,] thus he is in similar moral and civil life; hence it is that he then knows no other than that he is still in the world, unless he adverts to those things which present themselves, and to what was told him by the angels when he was raised up, that he is now a spirit [n. 450]. Thus one life is continued into another, and death is only the passage.

494. Inasmuch as the spirit of man recently departed from the world is of such a nature, therefore he is now known by his friends, and by those with whom he was acquainted in the world, for spirits perceive this, not only from the face and speech, but also from the sphere of his life when they approach; for every one in the other life, when he thinks of another, presents also to himself the face of that other in his thought, and at the same time several things relative to his life, and when he does this the other becomes

present, as if he was sent for and called: this circumstance in the spiritual world results from the fact, that thoughts are there communicated, and that there are no spaces there such as exist in the natural world [see above, n. 191 to 199;] hence it is that all, when they first come into the other life, are recognized by their friends, their relations, and by those with whom they are at all acquainted, and likewise that they discourse with each other, and afterwards consociate according to their friendship in the world: I have frequently heard that they who have come from the world, have rejoiced at seeing their friends again, and that their friends in their turn have rejoiced at their arrival amongst them. This is a common case, that a married person meets his or her former spouse, and that they mutually congratulate each other; they remain also for a time together, but longer or shorter according to the delight of cohabitation in the world; nevertheless if love truly conjugial, which love is the conjunction of minds from heavenly love, has not joined them together, after remaining with each other for some time they are separated. But if the minds of the parties were in disagreement, so as interiorly to hold each other in aversion, they burst forth into open enmity, and sometimes into combat, notwithstanding which they are not separated until they enter the second state, which will be treated of in what presently follows.

495. Inasmuch as the life of spirits recently deceased is not unlike their life in the natural world, and since they know nothing of the state of their life after death, nor about heaven and hell, except what they have learned from the literal sense of the Word and preaching thence derived, therefore when they have wondered that they are in a body, and in the enjoyment of every sense which they had in the world, and that they see similar objects, they come into a desire of knowing what is the nature of heaven and what is the nature of hell, and where they are to be found; wherefore they are instructed by friends concerning the state of eternal life, and are likewise led about to various places, and introduced into various companies, and some into cities, and likewise into gardens and paradises, generally to objects of magnificence, since such delight the externals in which they are: they are then by turns let into their own thoughts, which they had entertained in the life of the body, concerning the state of their souls after death, and concerning heaven and hell, and this even to indignation at their hav-

ing been entirely ignorant of such things, and likewise at the ignorance of the church. Almost all are desirous of knowing whether they shall come into heaven; several believe that they shall come into heaven, because in the world they have led a moral and civil life, not considering that both the wicked and the good lead a similar life in externals, doing good to others in a similar manner, and in a similar manner frequenting places of public worship, hearing sermons, and repeating prayers, not being at all aware that external acts and the externals of worship are of no avail, but the internal from which externals proceed: out of some thousands scarcely one knows what internals are, and that heaven and the church appertaining to man consist in those; and still less that external acts have a quality according to that of the intentions and thoughts, and of the love and faith, by which they are influenced, and from which they are derived; and when they are instructed, they do not comprehend how thinking and willing are of any avail, resting all on speaking and acting: such is the quality of the generality of persons who at this day come from the christian world into the other life.

496. Nevertheless they are explored by good spirits as to their quality, and this by various methods, since in this first state the wicked speak truths, and do good actions, alike as the good, for the reason spoken of above, because they have alike lived morally in the external form, since they have lived in governments, and under laws, and since they have thereby acquired the reputation of being just and sincere, and have secured favour, and thus been exalted to honours and obtained wealth: but evil spirits are distinguished from the good principally by this, that the evil listen eagerly to what is said about external things, and pay little attention to internal things, which are the truths and goods of the church and of heaven; these latter things indeed they hear, but not with attention and joy: they are also distinguished by this, that they frequently turn themselves to certain quarters, and, when left to themselves, that they go in the paths which are in that direction; from the quarters to which they turn, and the paths in which they go, it is ascertained what the quality of the love is which leads them.

497. All the spirits who arrive from the world, are indeed tied to some society in heaven, or to some society in hell, but only as

to their interiors, but those interiors are not manifested to any one so long as they are in exteriors, for external things hide and cover things internal, especially with those who are in interior evil; nevertheless afterwards they appear manifest, when they come into the second state; because then their interiors are opened, and the exteriors laid asleep.

498. The first state of man after death continues with some for days, with some for months, and with some for a year, and seldom with any one beyond a year; in each case with a difference according to the agreement and disagreement of the interiors with the exteriors: for with every one the exteriors and interiors ought to act in unity, and to correspond, it not being allowed to any one in the spiritual world to think and will one thing and to speak and act another, since every one in that world must be the effigy of his own affection or of his own love, and therefore such as he is in the interiors, such he must be in the exteriors; for which reason the exteriors of a spirit are first uncovered and reduced to order, that they may serve as a corresponding plane for the interiors.

Concerning the Second State of Man after Death.

499. The second state of man after death is called the state of the interiors, because he is then let into the interiors which are of his mind, or of the will and thought, and the exteriors, in which he had been in his first state, are laid asleep. Every one who adverts to the life of man, and to his speech and actions, may know that with every one there are things exterior and things interior, or exterior and interior thoughts and intentions; this may be known from the following considerations: he who is engaged in civil life thinks of others according to what he has heard and apperceived concerning them either from report or from conversation, nevertheless he does not speak with them according to his thought, and although they are evil, still he behaves civilly towards them: that this is the case, is especially evident from pretenders and flatterers, who speak and act altogether otherwise than they think and will; and from hypocrites, who speak about God, about heaven, about the salvation of souls, about the truths of the church, about

their country's good, and about their neighbour, as from faith and love, when yet in heart they entertain other sentiments and love themselves alone. From these considerations it may be manifest, that there are two principles of thought, one exterior and the other interior, and that such persons speak from exterior thought, and from interior thought entertain a different sentiment, and that those two thoughts are separated, caution being taken lest the interiors should flow-in into the exteriors, and in any manner appear. Man from creation is of such a quality, that interior thought should act in unity with exterior by correspondence; and it likewise does so act in unity with those who are in good, for such think and speak only what is good; but with those who are in evil, interior thought does not act in unity with exterior, for all such think what is evil and speak what is good; with these therefore order is inverted, for good with them is without, and evil within; hence it is that evil has dominion over good, and subjects this to itself as a servant, that it may serve itself as a medium to obtain its ends, which are of its love; and whereas such an end is in the good which they speak and which they do, it is evident that the good appertaining to them is not good, but infected with evil, howsoever it may appear as good in the external form with those who are not acquainted with their interiors: it is otherwise with those who are in good, for with them order is not inverted, but good from interior thought flows-in into the exterior, and thus into the speech and into the actions; this is the order into which man was created, for thus his interiors are in heaven, and in the light of heaven, and since the light of heaven is the divine truth proceeding from the Lord, consequently is the Lord in heaven [n. 126 to 140], therefore they are led by the Lord. These observations are made to the intent that it may be known, that every man has interior thought and exterior thought, and that they are distinct from each other. When thought is mentioned, will is also meant, for thought is from the will, since no one can think without will. From these considerations it is evident what is the state of man's exteriors and the state of his interiors.

500. When mention is made of the will and the thought, in such case by the will is also meant the affection and the love, likewise all the delight and pleasure which are of the affection and the love, because these things have reference to the will as to their subject,

for what a man wills, this he loves, and feels as delightful and pleasurable, and, on the other hand, what a man loves, and feels as delightful and pleasurable, this he wills: and by the thought, in this case, is meant also all that by which man confirms his affection or love, for the thought is nothing else but the form of the will, or that whereby what a man wills may appear in the light; this form is presented by various rational analyses, which derive their origin from the spiritual world, and belong properly to the spirit of man.

501. It is to be noted, that man is altogether of such a quality as he is as to his interiors, and not such as he is as to the exteriors separate from the interiors; the reason is, because the interiors are of his spirit, and the life of man is the life of his spirit, for hence the body lives, wherefore also such as man's quality is as to his interiors, such he remains to eternity; but the exteriors, inasmuch as they belong also to the body, are separated after death, and those of them, which adhere to the spirit, are laid asleep, and only serve as a plane for the interiors, as was shown above, in treating of the memory of man remaining after death. Hence it is evident what things are proper to man, and what things are not proper to him, viz. that with the wicked all those things which are of the exterior thought from which they speak, and of the exterior will from which they act, are not proper to them, but those things which are of their interior thought and will.

502. When the first state is passed through, which is the state of the exteriors, treated of in the foregoing article, the man-spirit is let into the state of his interiors, or into the state of his interior will and consequent thought, in which he had been in the world, when, as being left to himself, he thought freely and without restraint; into this state he slides without being aware of it, in like manner as in the world, when he withdraws the thought which is nearest to the speech, or from which the speech is derived, towards interior thought, and abides in it: wherefore when the man-spirit is in this state, he is in himself, and in his own very life, for to think freely from his own proper affection is the very life of man, and is himself.

503. The spirit in this state thinks from his own very will, thus from his own very affection, or from his own very love, and in this case the thought makes one with the will, and one in such a man-

ner, that it scarcely appears that the spirit thinks, but that he wills: the case is nearly similar when he speaks, yet with this difference, that he speaks with some degree of fear, lest the thoughts of the will should go forth naked, since by civil life in the world his will had contracted this habit.

504. All men whatsoever are let into this state after death, because it is proper to their spirit; the former state is of a quality such as the man exercised as to the spirit in company, which state is not proper to him: that this latter state, or the state of the exteriors, in which man is immediately after death, as was shown in the preceding article, is not proper to him, may be manifest from several considerations, as from this, that spirits not only think, but also speak, from their own affection; for their speech is from that affection, as may be manifest from what was said and shown in the article concerning the speech of angels, n. 234 to 245; the man also thought in like manner in the world, when he thought within himself, for in such case he did not think from the speech of his body, but only saw the things thought of, and at the same time many more within a moment of time, than he could afterwards utter in half an hour: that the state of the exteriors is not proper to man or to his spirit, is also evident from this consideration, that when he is in company in the world, he then speaks according to the laws of moral and civil life, and that in such case interior thought rules the exterior, as one person rules another, to prevent its passing beyond the limits of decorum and good manners: the same is evident also from this consideration, that, when man thinks within himself, he also thinks in what manner he ought to speak and act, that he may please and secure friendship, benevolence, and favour, and this by extraneous means, thus otherwise than he would do if he acted from his own proper will. From these considerations it is evident, that the state of the interiors into which the spirit is let, is his proper state, thus also the state proper to the man when he lived in the world.

505. When the spirit is in the state of his interiors, it then manifestly appears of what quality the man was in himself during his life in the world, for he then acts from his own proprium; he who was interiorly in good in the world, then acts rationally and wisely, yea, more wisely than in the world, because he is released from connexion with the body, and consequently with terrestrial

things, which caused obscurity and as it were interposed a cloud; but he who was in evil in the world, then acts foolishly and insanely, yea more insanely than in the world, because he is in freedom, and under no restraint; for when he lived in the world, he was sane in externals, since he thereby assumed the appearance of a rational man; wherefore when external things are taken away from him, his insanities are revealed. A wicked person, who in externals assumes the semblance of a good man, may be compared to a vessel exteriorly shining and polished, and with its cover on it, within which is concealed filth of every kind; and is according to the Lord's declaration, "*Ye are like to whitened sepulchres, which outwardly appear beautiful, but within are full of the bones of the dead, and of all uncleanness,*" Matt. xxiii. 27.

506. All who have lived in good in the world, and have acted from conscience, as is the case with all those who have acknowledged a Divine and have loved divine truths, especially those who have applied them to life, appear to themselves, when let into the state of their interiors, like those who, being awakened out of sleep, come into the full use of sight, and like those who from shade enter into light: they think also from the light of heaven, thus from interior wisdom, and they act from good, thus from interior affection: heaven also flows-in into their thoughts and affections with interior blessedness and delight, of which before they knew nothing; for they have communication with the angels of heaven: on this occasion also they acknowledge the Lord, and worship Him from their very life, for they are in their own proper life when in the state of their interiors, as was said just above, n. 505; and they likewise acknowledge and worship Him from freedom, for freedom is of interior affection: they recede also thus from external sanctity and come into internal sanctity, in which essential worship truly consists: such is the state of those who have lived a christian life according to the precepts delivered in the Word. But altogether contrary is the state of those who in the world have lived in evil, and who have had no conscience, and have hence denied a Divine, for all who live in evil, interiorly in themselves deny a Divine, howsoever they may think that they do not deny but acknowledge, when they are in externals, but to acknowledge a Divine, and to live wickedly, are opposites: persons of this description, appear in the other life, when they come into the state of

their interiors, and are heard to speak and seen to act, as infatuated, for by reason of their evil lusts they burst forth into all abominations, into contempt of others, into ridicule and blasphemy, into hatred and revenge; they contrive plans of mischief, some of them with such cunning and malice, that it can scarcely be credited that any thing of the kind could have place inwardly in any man; for they are then in a free state to act according to the thoughts of their will, because they are separated from exterior considerations, which restrained and checked them in the world: in a word, they are deprived of rationality, because the rational faculty which they possessed in the world had not resided in their interiors, but in their exteriors: nevertheless on these occasions they appear to themselves wiser than others. Such being their character, therefore when they are in the second state they are remitted by short intervals into the state of their exteriors, and in this case into the memory of their actions when they were in a state of their interiors; some of them are then ashamed, and acknowledge that they have been insane; some are not ashamed; some are indignant at not being allowed to be continually in a state of these exteriors: but it is shown to these latter what their quality would be if they were continually in this state, viz. that they would clandestinely attempt to act as they had been accustomed to do, and by appearances of goodness, of sincerity and justice, would seduce the simple in heart and faith, and would wholly destroy themselves, for their exteriors would burn at length with the same fire which was kindled in the interiors, so as to consume all their life.

507. When spirits are in this second state, they appear altogether such as they had been, in themselves, in the world, and likewise publish what they had done and spoken in concealment, for then, inasmuch as external things do not restrain them, they speak similar things openly, and likewise endeavor to act similar things, not being afraid of their reputation as in the world: they are let also in such case into several states of their own evils, that their quality may appear to angels and good spirits: thus hidden things are laid open, and secret things are uncovered, according to the Lord's words, "*There is nothing covered which shall not be uncovered, and hidden which shall not be known: what ye have said in darkness, shall be heard in light, and what ye have spoken into the ear in closets, shall be preached on the house tops,*" Luke xii. 2, 3:

and in another place, "*I say unto you, whatsoever useless word men have spoken, they shall give an account thereof in the day of judgment,*" Matt. xii. 36.

508. What is the quality of the wicked in this state, cannot be described in a few words, for every one then gives way to insanity according to his lusts, and these are various, wherefore I shall only adduce some specific cases, from which a conclusion may be formed respecting the rest. They who have loved themselves above all things, and in their offices and employments have regarded self-honour, and have performed uses, not for the sake of uses, so as to be delighted with them, but for the sake of reputation, that they might by those uses be esteemed more worthy than others, and have thus been delighted with the fame of their own honour, are more stupid, when they are in this second state, than all others; for in proportion as any one loves himself, in the same proportion he is removed from heaven, and in proportion as he is removed from heaven, he is so far removed from wisdom. But they who have been in self-love, and at the same time have been crafty, and have raised themselves to honours by such craftiness, consociate themselves with the worst of spirits, and learn magic arts, which are abuses of divine order, by which they provoke and infest all who do not honour them, laying snares for them, cherishing hatred, burning with revenge, and desiring to exercise their rage upon all who do not submit themselves, and rushing into all these enormities in proportion as the wicked crew favours them, and at length considering with themselves in what manner they may ascend into heaven to destroy it, or to be worshipped there as gods; to such lengths does their wild folly carry them. Such amongst the Roman Catholics as have been of this character, are more insane than the rest, for they conceive in their minds that heaven and hell are subject to their power, and that they can remit sins at pleasure, claiming to themselves all that is divine, and calling themselves Christ: their persuasion that such is the case is so strong, that wheresoever it flows-in, it disturbs the mind, and induces darkness even to pain: they are nearly like to themselves in both states, but in the second they are without rationality; but concerning their insanities, and concerning their lot after this state, some things will be specifically said in the small treatise *concerning the Last Judgment and the Destruction of Babylon.* They who have attri-

buted creation to nature, and have hence denied in heart, although not with their lips, a Divine, consequently all things of the church and of heaven, consociate themselves with their like in this state, and call every one a god who excels in craftiness, worshipping him also with divine honour: I have seen such in an assembly adoring a magician, and consulting about nature, and behaving like people infatuated, as if they were beasts under a human form; amongst them also were some who in the world had been exalted to posts of dignity, and some who in the world had been believed to be learned and wise. So also in other instances. From these few observations it may be concluded, what is the quality of those whose interiors, which are of the mind, are closed towards heaven, as is the case with all those who have not received any influx out of heaven by the acknowledgment of a Divine, and by a life of faith; every one may judge from himself what would be his quality if he were of such a character, and he were allowed to act without fear of the law and of the loss of life, and without external bonds consisting in the dread lest he should suffer in his reputation, and be deprived of honour, of gain, and of the pleasures thence resulting. Nevertheless their insanity is restrained by the Lord, so as to prevent its rushing beyond the limits of use, for some use is still derived from every one of such a character: the good spirits see in them what evil is, and what is its quality, and what the quality of man is if he be not led of the Lord; it is also a use, that by them similar wicked spirits are collected together, and are separated from the good; also that the truths and goods of which the wicked have assumed an appearance in externals, are taken away from them, and they are brought into the evils of their own life, and into the falses of evil, and are thus prepared for hell: for no one comes into hell until he is in his own evil and in the falses of evil, since it is not allowed any one there to have a divided mind, viz. to think and speak one thing and to will another; every wicked person must there think what is false derived from evil, and must speak from the false of evil, in such case from the will, thus from his own proper love and its delight and pleasure, as in the world, when he thought in his spirit, that is, as he thought in himself, whilst under the influence of interior affection; the reason is, because the will is the man himself, and not the thought, only so far as it partakes of the will, and the will is the very nature itself or disposition of the man, wherefore to be let into his will is to be let into his nature

or disposition, and likewise into his life, for man by life puts on a nature; and man after death remains of such a quality as his nature is, which he had procured to himself by life in the world, which with the wicked can no longer be amended and changed by the way of thought, or of the understanding of truth.

509. Evil spirits, when they are in this second state, inasmuch as they rush headlong into evils of every kind, are wont to be frequently and grievously punished: punishments in the world of spirits are manifold, nor is any respect had to person, whether the culprit had been in the world a king or a servant: every evil brings along with it punishment, evil and punishment being conjoined, wherefore whosoever is in evil is also in the punishment of evil; nevertheless no one there suffers punishment on account of the evils which he had done in the world, but on account of the evils which he then does; yet it amounts to the same and is the same thing, whether it be said that men suffer punishment on account of their evils done in the world, or that they suffer punishment on account of the evils which they do in the other life, inasmuch as every one after death returns into his own life, and thus into similar evils; for the quality of the man is such as it had been in the life of his body [n. 470 to 484]. The reason why they are punished is, because the fear of punishment is the only medium of subduing evils in this state; exhortation is no longer of any avail, nor yet information, nor the fear of the law and the loss of reputation, since the spirit now acts from his nature, which cannot be restrained nor broken except by punishments. But good spirits are never punished, although they have done evils in the world, for their evils do not return, and it is likewise given to know that their evils were of another kind or nature, not being done from any purpose contrary to the truth, and not from any other evil heart but what they received hereditarily from their parents, into which they had been ensnared from a blind delight, when they were in externals separate from internals.

510. Every one comes to his own society in which his spirit had been in the world, for every man as to his spirit is conjoined to some society either infernal or heavenly, a wicked man to an infernal society, a good man to a heavenly society: that every one returns to his own society after death, see n. 438: the spirit is brought to it successively, and at length enters it: an evil spirit, when he is in the state of his interiors, is turned by degrees to his

own society, and at length directly to it, before this state is ended; and when the state is ended, then the evil spirit himself casts himself into the hell where his like are; the act itself of casting appears to the sight like one falling headlong with the head downwards and the feet upwards; the reason why it so appears is, because he is in inverted order, having loved infernal things and rejected heavenly things: some evil spirits, in this second state, by turns enter the hells, and likewise come out again, but these do not appear on the occasion to fall headlong, as when they are fully vastated. The society itself, in which they had been as to their spirit in the world, is likewise shown to them when they are in the state of their exteriors, that they may thence know that they have been in hell even in the life of the body, but still not in a similar state with those who are in the hell itself, but in a similar state with that of those who are in the world of spirits; concerning whose state, in respect to that of those who are in hell, more will be said in what follows.

511. The separation of evil spirits from good spirits is effected in the second state, for in the first state they are together, since whilst a spirit is in his exteriors he is as he was in the world, thus as an evil person with a good one there, and as a good person with an evil one; but it is otherwise when he is brought into his interiors, and left to his own nature or will. The separation of the good from the evil is effected by various means, generally by their being led about to those societies with which they had had communication by good thoughts and affections in their first state, and so to those which they had induced to believe, by external appearances, that they were not evil: they are most usually led about through a wide circle, and every where is shown to good spirits what their quality is in themselves; at the sight of them on such occasions the good spirits turn themselves away, and as they turn themselves away, so likewise the evil spirits who are carried about, are averted from them, as to their faces, to the quarter where their infernal society is, into which they are about to come. Not to mention other methods of separation, which are several.

Concerning the Third State of Man after Death, which is the State of Instruction of those who come into Heaven.

512. The third state of man after death, or of his spirit, is a state of instruction; this state appertains to those who come into heaven, and become angels, but not to those who come into hell, since these latter cannot be instructed; wherefore their second state is likewise their third, which closes in this circumstance, that they are altogether turned to their own love, thus to the infernal society which is in similar love: when this is the case, they then think and will from that love; and whereas that love is infernal, they will nothing but what is evil and think nothing but what is false, these things being their delights, inasmuch as they are the objects of their love; and hence they reject all that is good and true, which they had before adopted, because it served as a medium for their love. But the good are brought from the second state into the third, which is a state of their preparation for heaven by instruction: for no one can be prepared for heaven except by the knowledges of what is good and true, thus except by instruction, since no one can know what spiritual good and truth is, and what the evil and the false is which is opposed to them, unless he be instructed: what civil and moral good and truth are, which are called just and sincere, may be known in the world, because in the world there are civil laws, which teach what is just, and there are the intercourses of society, in which man learns to live according to moral laws, all which have reference to what is sincere and right: but spiritual good and truth are not learned from the world, but from heaven; they may indeed be known from the Word, and from the doctrine of the church which is derived from the Word, but still they cannot flow-in into the life, unless man, as to the interiors which are of his mind, be in heaven; and man is then in heaven, when he acknowledges a Divine, and at the same time acts justly and sincerely, since he ought so to act because it is required in the Word; thus he lives justly and sincerely for the sake of the Divine, and not for the sake of himself and the world, as ends. But no one can so act unless he be first instructed, as that there is a God, that there is a heaven and a hell, that there is a life after death, that God ought to be loved above all things, and that man

ought to love his neighbour as himself, and that the things contained in the Word ought to be believed, because the Word is divine; without the knowledge and acknowledgment of these things man cannot think spiritually, and without thought concerning those things he does not will them, for the things which a man does not know, he cannot think, and the things which he does not think he cannot will: when therefore man wills those things, in such case heaven flows-in, that is, the Lord through heaven, into the life of man, for He flows-in into the will, and by the will into the thought, and by both into the life, inasmuch as all the life of man is from that source: from these considerations it is evident that spiritual good and truth are not learned from the world, but from heaven, and that no one can be prepared for heaven but by means of instruction. In proportion also as the Lord flows-in into the life of any one, in the same proportion He instructs him, for in the same proportion He enkindles the will with the love of knowing truths, and enlightens the thought to know them, and in the degree in which these effects have place, in the same degree the interiors of man are opened, and heaven is implanted in them; and further, in the same degree what is divine and celestial flows-in into what is sincere of moral life, and into what is just of civil life appertaining to man, and makes them spiritual, inasmuch as man then does them from the Divine, because for the sake of what is divine: for the sincere and just things appertaining to moral and civil life, which man does from the above origin, are the very effects of spiritual life; and the effect derives all that it has from its efficient cause, for such as the latter is, such is the former.

513. Instructions are effected by the angels of several societies, especially by those which are in the northern and southern quarter, for those angelic societies are in intelligence and wisdom from the knowledges of what is good and true: the places of instruction are to the north, and are various, arranged and distinguished according to the genera and species of heavenly goods, that all and singular may be there instructed according to their particular tempers and faculties of reception: those places extend in all directions there to a considerable distance. The good spirits who are to be instructed are conveyed thither by the Lord, when they have passed through their second state in the world of spirits; but still not all; for they who had been instructed in the world, were there also prepared by the Lord for heaven, and are conveyed into hear-

on by another way; some immediately after death; some after a short stay with good spirits, where the grosser thoughts and affections, which they contracted from honours and riches in the world, are removed and thus they are purified: some are first vastated, which is effected in places under the soles of the feet, which are called the lower earth, where some suffer severely: these are they who have confirmed themselves in falses, and still have led good lives; for falses confirmed inhere with much force, and until they are dispersed, truths cannot be seen, thus cannot be received: but the subject concerning vastations, and the different manners in which they are effected, has been treated of in the ARCANA CŒLESTIA, extracts from which may be here seen in the notes.*

514. All who are in places of destruction, have distinct habita-

* That vastations are effected in the other life, that is, that they, who come thither from the world are vastated, n. 698, 7122, 7474, 9763. That the well disposed are vastated as to falses, and the ill-disposed as to truths, n. 7474, 7541, 7542. That with the well disposed vastations are also effected for the putting off earthly and worldly principles, which they contracted whilst they lived in the world, n. 7186, 9763. And that evil and falses may be removed, and thus place may be given for the influx of goods and truths out of heaven from the Lord, together with the faculty of receiving them, n. 7122, 9331. That they cannot be elevated into heaven until such things are removed, because they oppose and do not agree with heavenly things, n. 6928, 7122, 7136, 7541, 7542, 9763. That thus likewise they are prepared, who are to be elevated into heaven, n. 4728, 7090. That it is dangerous to come into heaven, before they are prepared, n. 537, 538. Concerning the state of illustration, and concerning the joy, of those who come out of vastation, and are elevated into heaven, and concerning their reception there, n. 2699, 2701, 2704. That the region where those vastations are effected, is called the lower earth, n. 4728, 7090. That that region is under the soles of the feet surrounded by the hells, its quality is described, n. 4940 to 4951, 7090. From experience, n. 699. What the hells are, which infest and vastate more than the rest, n. 7317, 7502, 7545. That they who have infested and vastated the well-disposed, are afterwards afraid of them, shun them, and hold them in aversion, n. 7768. That those infestations and vastations are effected in different manners according to the adherence of evils and falses, and that they continue according to their quality and quantity, n. 1106 to 1113. That some are willing to be vastated, n. 1107. That some are vastated by fears, n. 4942. Some by infestations from their own evils which they have done in the world, and from their own falses which they have thought in the world, whence come anxieties and pangs of conscience, n. 1106. Some by spiritual captivity, which is ignorance and interception of truth conjoined with the desire of knowing truths, n. 1109, 2694. Some by sleep; some by a middle state between wakefulness and sleep, n. 1108. That they who have placed merit in works, appear to themselves to cut wood, n. 1118. Others in other ways, with much variety, n. 699.

tions there; for every one as to his interiors is connected with the societies of heaven to which he is about to come; wherefore since the societies of heaven are arranged according to a heavenly form [see above, n. 200 to 212], so are likewise the places where instructions are given; it is on this account, that when those places are inspected from heaven, there appears there as it were a heaven in a lesser form: they extend themselves there length-ways from east to west, and breadth-ways from south to north; but the breadth, to appearance, is less than the length. The arrangements in general are as follows. In front are those who died infants, and have been educated in heaven to the age of first adolescence, who, after completing the state of their infancy with the females appointed to educate them, are brought thither by the Lord and instructed. Behind them are the places where they are instructed who died adults, and who in the world were in the affection of truth from the good of life. Behind them are they who have professed the Mahomedan religion, and in the world have led a moral life, and acknowledged one Divine, and the Lord as the very Prophet Himself; these, when they recede from Mahomed, because he is not able to help them, accede to the Lord, and worship Him, and acknowledge His divinity, and in this case are instructed in the christian religion. Behind these, more to the north, are the places of instruction of various nations [or gentiles], who in the world have led a good life in conformity with their religion, and have thence derived a species of conscience, and have done what is just and right, not so much on account of the laws of their government, but on account of the laws of religion, which they believed ought to be kept holy, and in no respect to be violated by deeds; all these, when they are instructed, are easily led to acknowledge the Lord, because it is impressed on their hearts that God is not invisible, but visible under a human form: these in number exceed all the rest; the best of them are from Africa.

515. But all are not instructed in a similar manner, nor by similar societies of heaven: they who from infancy have been educated in heaven, are instructed by angels of the interior heavens, inasmuch as they have not imbibed falses from false religion, nor have defiled their spiritual life by the grossness resulting from honours and riches in the world. They who have died adult, are mostly instructed by angels of the ultimate heaven, because these angels are more suited to them than the angels of the interior heav-

ens, for the latter are in interior wisdom, which is not as yet received. But the Mahomedans are instructed by the angels who had before been in the same religion, and had been converted to christianity. The nations [or gentiles], likewise, are instructed by their respective angels.

516. All instruction is there effected from doctrine derived from the Word, and not from the Word without doctrine. Christians are instructed from heavenly doctrine, which is in perfect agreement with the internal sense of the Word: all others, as Mahomedans and the nations [or gentiles], are instructed from doctrines adequate to their apprehension, which differ from heavenly doctrine only in this, that spiritual life is taught by moral [life], in agreement with the good dogmas of their religion, from which they have derived their life in the world.

517. Instructions in the heavens differ from instructions on earth in this respect, that knowledges are not committed to the memory, but to the life; for the memory of spirits is in their life, inasmuch as they receive and imbue all things which are in agreement with their life, and do not receive, still less imbue, those things which are not in agreement, for spirits are affections, and hence in a human form similar to their affections. This being the case with them, the affection of truth is continually inspired for the sake of the uses of life; for the Lord provides that every one may love the uses suited to his particular genius, which love is also exalted by the hope of becoming an angel: and whereas all the uses of heaven have reference to the common use, which is for the Lord's kingdom, this kingdom being their country, and whereas all special and singular uses are excellent in proportion as they more nearly and more earnestly respect that common use, therefore all special and singular uses, which are innumerable, are good and heavenly; wherefore with every one the affection of truth is conjoined with the affection of use, insomuch that they act in unity: truth is thus implanted in use, so that the truths which they learn are truths of use: angelic spirits are thus instructed, and prepared for heaven. The affection of truth suitable to use is insinuated by various means, most of which are unknown in the world; principally by representatives of uses, which in the spiritual world are exhibited by a thousand methods, and with such delights and pleasantnesses, that they penetrate the spirit from the interiors which are of his mind to the exteriors which are of his body, and thus affect the whole:

hence the spirit becomes as it were his own use: wherefore when he comes into his own society, into which he is initiated by instruction, he is in his own life when in his own use.* From these considerations it may be manifest, that knowledges, which are external truths, have not the effect of introducing any one into heaven, but that this effect is produced by the life itself, which is the life of use, ingrafted by knowledges.

518. There were spirits who, from what they had conceived in the world, had persuaded themselves that they should come into heaven, and be received above others, because they were learned, and knew many things from the Word, and from the doctrines of their churches, believing thus that they were wise, and that they were meant by those of whom it is said, *that they should shine as the splendour of the expanse, and as the stars*, Dan. chap. xii. 3: but examination was made whether their knowledges resided in the memory, or whether in the life: they who were in the genuine affection of truth, thus for the sake of uses, separate from corporeal and worldly things, which [uses] in themselves are spiritual uses, after they had been instructed, were also received into heaven, and it was then given them to know what it is that shines in heaven, viz. that it is divine truth, which is there the light of heaven, in use, which is a plane receptive of the rays of that light, and which turns them into various kinds of splendour: but they with whom knowledges only resided in the memory, and who had thence procured the faculty of reasoning about truths, and of confirming those things which they received as principles, which, although they were false, after confirmation they saw as truths; these, inasmuch as they were in no light of heaven, and were yet principled in the belief, grounded in the conceit which frequently adheres to such intelligence, that they were more learned than others, and should thus come into heaven, and be served by the angels, were therefore, for the purpose of rescuing them from their infatuated

* That every good hath its delight from uses, and according to uses, and likewise its quality, whence such as the use is, such is the good, n. 3049, 4984, 7038. That angelic life consists in the goods of love and charity, thus in performing uses, n. 453. That nothing appertaining to man is regarded by the Lord, and thence by the angels, but ends, which are uses, n. 1317, 1645, 5844. That the kingdom of the Lord is a kingdom of uses, n. 453, 696, 1003, 3645, 4054, 7038. That to serve the Lord is to perform uses, n. 7038. That man hath a quality according to the quality of uses appertaining to him, n. 1568, 3570, 4054, 6571, 6934, 6938, 10284.

faith, taken up to the first or ultimate heaven, that they might be brought into some angelic society; but when they were at the first entrance, their eyes began to be darkened by the influx of the light of heaven, afterwards their understandings began to be disturbed, and at length they panted like persons at the point of death; and when they felt the heat of heaven, which is heavenly love, they began to be inwardly tormented; wherefore they were cast down thence, and were afterwards instructed that knowledges do not make an angel, but the life itself which is gained by knowledges, since knowledges, viewed in themselves, are out of heaven, but life procured by knowledges is within heaven.

519. After spirits have been prepared for heaven, in the above mentioned places, by instructions, which is effected in a short time, by reason that they are in spiritual ideas, which comprehend several things together, they are then clothed with angelic garments, which for the most part are white as of fine linen, and thus they are brought to the way which tends upwards towards heaven, and are delivered to the angel-guards there, and are afterwards received by other angels, and are introduced into societies, and into several gratifications there. Every one is next led by the Lord into his own society, which also is effected by various ways, sometimes by winding paths: the ways by which they are led are not known to any angel, but to the Lord alone: when they come to their own society, their interiors are then opened, and since these are conformable to the interiors of the angels who are in that society, they are therefore instantly acknowledged and received with joy.

520. To what has been said, I wish to add somewhat remarkable concerning the ways which lead from the above places to heaven, and by which the novitiate angels are introduced. There are eight ways, two from each place of instruction, one going up towards the east, the other to the west: they who come into the Lord's celestial kingdom, are introduced by the eastern way, but they who come to the spiritual kingdom, are introduced by the western way. The four ways which lead to the Lord's celestial kingdom, appear adorned with olive trees and fruit-trees of various kinds; but those which lead to the Lord's spiritual kingdom, appear adorned with vines and laurels: this is from correspondence, because vines and laurels correspond to the affection of truth and to its uses, whilst olives and fruit correspond to the affection of good and its uses.

THAT NO ONE COMES INTO HEAVEN FROM IMMEDIATE MERCY.

521. They who are not instructed concerning heaven, and concerning the way to heaven, also concerning the life of heaven appertaining to man, suppose that to be received into heaven is the mere effect of mercy, which is granted to those who are in faith, and for whom the Lord intercedes, thus that it is merely admission out of favour; consequently that all men whatsoever may be saved by virtue of [the Lord's] good pleasure; yea, some conceive, that this may be the case even with all in hell. But such persons are totally unacquainted with the nature of man, not being aware that his quality is altogether such as his life is, and that his life is such as his love is, not only as to the interiors which are of his will and understanding, but as to the exteriors which are of his body, and that the corporeal form is only an external form, in which the interiors present themselves in effect, and hence that the whole man is his love [see above, n. 363]; nor are they aware, that the body does not live from itself, but from its spirit, and that the spirit of man is his very affection itself, and that his spiritual body is nothing else but the man's affection in a human form, in which also it appears after death [see above, n. 453 to 460]. So long as these particulars are unknown, man may be induced to believe, that salvation is nothing but the good pleasure of the Lord, which is called mercy and grace.

522. But it may be expedient first to say what divine mercy is. Divine mercy is pure mercy towards the whole human race for the purpose of saving them, and it is likewise continual with every man, and in no case recedes from any one, so that every one is saved who can be saved: but no one can be saved but by divine means, which means are revealed by the Lord in the Word: divine means are what are called divine truths; these teach in what manner man ought to live that he may be saved; by those truths the Lord leads man to heaven, and by them implants in man the life of heaven: this the Lord effects with all; but the life of heaven cannot be implanted in any one unless he abstains from evil, for evil opposes; so far therefore as man abstains from evil, so far the Lord leads him out of pure mercy by His divine means, and this from infancy to the end of his life in the world, and afterwards to eternity: this is the divine mercy which is meant. Hence it is

evident that the mercy of the Lord is pure mercy, but not immediate, that is, such as to save all out of good pleasure, let them have lived as they may.

523. The Lord never acts contrary to order, because He Himself is Order: the divine truth proceeding from the Lord is what makes order, and divine truths are the laws of order, according to which the Lord leads man; wherefore to save man by immediate mercy is contrary to divine order, and what is contrary to divine order is contrary to the Divine. Divine order is heaven appertaining to man, which order man had perverted with himself by a life contrary to the laws of order, which are divine truths; into that order man is brought back by the Lord out of pure mercy, by means of the laws of order; and so far as he is brought back, so far he receives heaven in himself, and he who receives heaven in himself, comes into heaven. Hence it is again evident, that the divine mercy of the Lord is pure mercy, but not immediate mercy.*

524. If men could be saved by immediate mercy, all would be saved, even they who are in hell, yea, neither would there be a hell, because the Lord is Mercy Itself, Love Itself, and Good It-

* That divine truth proceeding from the Lord is the source of order, and that divine good is the essential of order, n. 1728, 2258, 8700, 8988. That hence the Lord is order, n. 1919, 2011, 5110, 5703, 10336, 10619. That divine truths are the laws of order, n. 2247, 7995. That the universal heaven is arranged by the Lord according to His divine order, n. 3038, 7211, 9128, 9338, 10125, 10151, 10157. That hence the form of heaven is a form according to divine order, n. 4040 to 4043, 6607, 9877. That so far as man lives according to order, thus so far as he is principled in good according to divine truths, so far he receives heaven in himself, n. 4839. That man is the being into whom are collated all things of divine order, and that from creation he is divine order in form, because he is its recipient, n. 4219, 4220, 4223, 4523, 4524, 5114, 5368, 6013, 6057, 6605, 6626, 9706, 10156, 10472. That man is not born into what is good and true, but into what is evil and false, thus not into divine order, but into what is contrary to order, and that hence it is that he is born into mere ignorance, and that on this account it is necessary that he be born anew, that is, be regenerated, which is effected by divine truths from the Lord, that he may be brought back into order, n. 1047, 2307, 2308, 3518, 3812, 8480, 8550, 10283, 10284, 10286, 10731. That the Lord, when He forms man anew, that is, regenerates him, arranges all things appertaining to him according to order, which is into the form of heaven, n. 5700, 6690, 9931, 10303. That evils and falses are contrary to order, and that still they who are principled in those things, are ruled by the Lord, not according to order, but from order, n. 4839, 7877, 10778. That it is impossible for a man, who lives in evils, to be saved by mercy alone, because this is contrary to divine order, n. 8700.

self; wherefore it is contrary to His Divine to say, that he is able to save all immediately, and does not save them: it is a thing known from the Word, that the Lord wills the salvation of all, and the damnation of no one.

525. The generality of those who come from the christian world into the other life, bring along with them the above faith, that they are to be saved by immediate mercy, for they implore that mercy; but on examination it is found that they believed, that to come into heaven consists in mere admission, and that they who are let in enter into heavenly joys, being not at all aware of what heaven is, and of what heavenly joy is; wherefore they are told, that heaven is not denied by the Lord to any one, and that they may be let in if they desire it, and may likewise tarry there; on which occasion they who desire it are also admitted, but when they are at the very threshold they are seized with such torture of the heart from the breathing of heavenly heat, which is the love wherein the angels are, and from the influx of heavenly light, which is divine truth, that they apperceive in themselves infernal torment instead of heavenly joy, and in consequence of the shock they throw themselves headlong thence: thus they are instructed by living experience, that heaven cannot be given to any one from immediate mercy.

526. I have occasionally discoursed on this subject with the angels, and have told them that the generality of those in the world who live in evils, when they discourse with others concerning heaven and concerning eternal life, express no other idea than that to come into heaven consists merely in admission from mere mercy, and that this belief is principally maintained by those who make faith the only medium of salvation; for such persons, from their principles of religion, have no respect to the life, and to the deeds of love which make the life, thus neither to any other means by which the Lord implants heaven in man, and renders him receptible of heavenly joys; and whereas they thus reject every actual means, they establish the necessary consequence, flowing from their own persuasions, that man comes into heaven from mercy alone, to which they believe that God the Father is moved by the intercession of the Son. To these observations the angels replied, that they were aware that such a tenet follows of necessity from the pre-conceived principle respecting faith alone, and inasmuch as that tenet is the head of all the rest, and, since it is not true, is

not admissive of any light from heaven, that hence comes the ignorance, which prevails in the church at this day, concerning the Lord, concerning heaven, concerning the life after death, concerning heavenly joy, concerning the essence of love and charity, and in general concerning good, and concerning its conjunction with truth, consequently concerning the life of man, whence it is, and what is its quality, which yet no one ever derives from thought, but from will and consequent deeds, and only so far from thought as the thought is grounded in the will, thus not from faith, only so far as faith is grounded in love. The angels grieve at the thought, that these same persons are not aware that faith alone cannot exist with any one, inasmuch as faith without its origin, which is love, is merely science, and with some a kind of persuasion which has the semblance of faith [see above, n. 482], which persuasion is not in the life of man, but out of it, for it is separated from the man if it doth not cohere with his love. They further said, that they who are thus confirmed concerning the essential medium of salvation appertaining to man, cannot do otherwise than believe in immediate mercy, because they perceive from natural lumen, and likewise from the experience of sight, that faith separate does not make the life of man, since they who lead an evil life can think and persuade themselves [of doctrinal truths], in like manner [with those who lead a good life]: hence it comes to be believed, that the wicked can be saved alike with the good, provided only that at the hour of death they speak with confidence concerning intercession and concerning the mercy which it procures. The angels professed, that as yet they have never seen any one, who had lived an evil life, received into heaven by immediate mercy, howsoever he might have spoken in the world from that trust or confidence, which, in an eminent sense, is understood by faith. On being questioned concerning Abraham, Isaac, Jacob, and David, and concerning the Apostles, whether they were not received into heaven of immediate mercy, they replied, not one of them; and that every one was received according to his life in the world; and that they knew where they were; and that they are not in more estimation there than others: the reason, they said, why such honourable mention is made of them in the Word, is, because by them in the internal sense is meant the Lord; by Abraham, Isaac, and Jacob, the Lord as to the Divine and the Divine Human; by David the Lord as to the Regal Divine, and by the apost-

les the Lord as to divine truths; and that they have no apperception of them whatsoever, whilst the Word is read by man, inasmuch as their names do not enter heaven, but instead of them they have a perception of the Lord, as was just now observed; and that therefore, in the Word which is in heaven [see above, n. 259], they are no where mentioned, inasmuch as that Word is the internal sense of the Word which is in the world.*

527. I can testify from much experience, that it is impossible to implant the life of heaven in those who have led lives in the world opposite to the life of heaven: for there were some who believed that they should easily receive divine truths after death, when they heard them from the angels, and that they should give credit to them, and hence should live otherwise than they had done, and thus that they might be received into heaven: but trial was made in many instances, yet only with those who were in such a belief, to whom the trial was permitted for the purpose of convincing them that no repentance is given after death: some of them, with whom the trial was made, understood truths, and seemed to receive them, but instantly, on turning to the life of their love, they rejected them, yea, argued against them: some rejected them immediately, being unwilling to hear them: some were desirous that the life of love, which they had contracted from the world, might be taken away from them, and that angelic life, or the life of heaven, might be infused in its place; this likewise, by permission, was accomplished, but when the life of their love was taken away, they lay as dead, and had no longer the use of their faculties. From these and other cases of experience, the simply good were instruct-

* That by Abraham, Isaac, and Jacob, in the internal sense of the Word, is meant the Lord as to the Divine [Principle] itself, and the Divine Human, n. 1803, 4615, 6098, 6185, 6276, 6804, 6847. That Abraham is unknown in heaven, n. 1834, 1876, 3229. That by David is meant the Lord as to the Regal Divine [Principle], n. 1888, 9954. That the twelve apostles represented the Lord as to all things of the Church, thus which are of faith and love, n. 2129, 3354, 3488, 3858, 6397. That Peter represented the Lord as to faith, James as to charity, and John as to the works of charity, n. 3750, 10087. That by the twelve apostles sitting on twelve thrones, and judging the twelve tribes of Israel, is signified that the Lord is about to judge according to the truths and goods of faith and love, n. 2129, 6397. That the names of persons and of places in the Word do not enter heaven, but are turned into things and states; and that neither in heaven can the names be uttered, n. 1876, 5225, 6516, 10216, 10282, 10432. That the angels also think abstractedly from persons, n. 8343, 8945, 9007.

ed, that the life of any one cannot in any wise be changed after death, and that evil life cannot any how be transmuted into good life, or infernal life into angelic, inasmuch as every spirit, from head to foot, has a quality agreeable to his love, and consequently a quality agreeable to his life, and that to transmute this life into the opposite is altogether to destroy the spirit: the angels declare that it is easier to change a bat into a dove, and an owl into a bird of paradise, than an infernal spirit into an angel of heaven. That man after death remains of such a quality as his life had been in the world, may be seen above in its proper article, n. 470 to 484. From these considerations it may now be manifest, that no one can be received into heaven by immediate mercy.

That it is not so difficult as it is supposed to live a Life which leads to Heaven.

528. Some people believe, that to live a life which leads to heaven, which is called spiritual life, is difficult, by reason that they have been told, that man must renounce the world, and deprive himself of the concupiscences which are called the concupiscences of the body and of the flesh, and that he must live a spiritual life; which things they conceive as implying, that they must reject worldly things, which consist chiefly in riches and honours, that they must walk continually in pious meditation about God, about salvation, and about eternal life, and that they must spend their life in prayer, and in reading the Word and other pious books; this they call renouncing the world, and living in the spirit and not in the flesh: but that the case is altogether otherwise, has been given me to know from much experience, and from conversation with the angels, yea, that they who renounce the world and live in the spirit in the manner above described, procure to themselves a sorrowful life which is not receptible of heavenly joy, for every one's life remains with him after death: but to the intent that man may receive the life of heaven, it is altogether necessary that he live in the world, and in office and employment there, and that in such case by moral and civil life he receive spiritual, and that spiritual life cannot otherwise be formed with man, or his spirit prepared for heaven; for to live internal life and not external at the

same time, is like dwelling in a house which has no foundation, which successively either sinks into the ground, or becomes full of chinks and breaches, or totters till it falls down.

529. If the life of man be viewed and explored by rational intuition, it is discovered to be threefold, viz. spiritual life, moral life, and civil life, and that those lives are distinct from each other; for there are men who live a civil life, and yet not a moral and spiritual life; and there are men who live a moral life, and still not a spiritual; and there are those who live both a civil life, a moral life, and a spiritual one together; the latter are they who live the life of heaven, but the former are they who live the life of the world separate from the life of heaven. From these considerations it may be manifest, in the first place, that spiritual life is not separate from natural life, or from the life of the world, but that the former is conjoined with the latter as the soul with its body, and that if it were separated, it would be like dwelling in a house which had no foundation, as was said above. For natural and civil life is the activity of spiritual life, since spiritual life consists in willing well, and moral and civil life in acting well, and if the latter be separated from the former, spiritual life consists merely in thought and speech, and will recedes, because it hath no support; nevertheless will is the very spiritual itself of man.

530. That it is not so difficult as is generally supposed to live a life which leads to heaven, may be seen from what now follows. Who cannot live a civil and moral life, since every one from infancy is initiated into it, and from life in the world is acquainted with it? every one also brings it into act, the bad and the good alike, for who is not willing to be called sincere, and who is not willing to be called just? almost all exercise sincerity and justice in externals, insomuch that they appear as if they were sincere and just in heart, or as if they acted from sincerity itself and justice: the spiritual man ought to live in like manner, which he may do as easily as the natural man, but with this difference only, that the spiritual man believes in a Divine, and that he acts sincerely and justly, not merely because it is agreeable to civil and moral laws to do so, but also because it is agreeable to divine laws; for the spiritual man, inasmuch as his thoughts, when he acts, are occupied by divine things, communicates with the angels of heaven, and so far as this is the case, so far he is conjoined with them, and thus his internal man is opened, which, viewed in itself, is a spir-

itual man : when man is of such a character and quality, he is then adopted and led by the Lord, whilst he himself is not aware of it, and in such case the acts of sincerity and justice which relate to moral and civil life, are performed by him from a spiritual origin, and to perform acts of sincerity and justice from a spiritual origin, is to perform them from sincerity and justice itself, or to perform them from the heart. His justice and sincerity, in the external form, appears altogether like the justice and sincerity appertaining to natural men, yea, appertaining to evil men and infernals, but in the internal form they are altogether dissimilar : for evil men act justly and sincerely merely for the sake of themselves and the world, wherefore unless they feared the law and its penalties, also the loss of reputation, of honour, of gain, and of life, they would act altogether insincerely and unjustly, inasmuch as they neither fear God nor any divine law, thus neither are they restrained by any internal bond, wherefore to the utmost of their power, in such case, they would defraud, plunder, and spoil others, and this from delight : that they are inwardly of such a character, appears principally from persons of a similar character in the other life, where external things are removed from every one, and his internals are opened, in which finally they live to eternity [see above, n. 499 to 511] ; for all such, inasmuch as they then act without being restrained by external bonds, which, as was said above, are the fear of the law, of the loss of reputation, of honour, of gain, and of life, act insanely, and laugh at sincerity and justice. But they who have acted sincerely and justly under the influence of divine laws, when external things are taken away and they are left to things internal, act wisely, because they are conjoined with the angels of heaven, from whom wisdom is communicated to them. From these considerations it may now first be manifest, that the spiritual man can act altogether in like manner as the natural man, as to civil and moral life, provided he be conjoined to the Divine as to the internal man, or as to will and thought [see above, n. 358, 359, 360].

531. The laws of spiritual life, the laws of civil life, and the laws of moral life, are also delivered in the ten precepts of the decalogue, in the three first the laws of spiritual life, in the following four the laws of civil life, and in the three last the laws of moral life : the merely natural man lives, in the external form, according to the same precepts, in like manner as the spiritual man, for in

like manner he worships the Divine, frequents the temple, hears sermons, composes his face to devotion, does not commit murder, nor adultery, nor theft, does not bear false witness, does not defraud his companions of their goods; but these things he does merely for the sake of himself and the world, to keep up appearances; hence the same person, in the internal form, is altogether opposite to what he appears in the external, because in heart he denies the Divine, in worship plays the hypocrite, when left to himself and his own thoughts he laughs at the holy things of the church, believing that they serve merely as a bond to bind the simple vulgar: hence it is, that he is altogether disjoined from heaven, consequently, not being a spiritual man, he is neither a moral man nor a civil man; for although he does not commit murder, still he bears hatred towards every one who opposes him, and in consequence of hatred burns with revenge, wherefore unless civil laws, and external bonds, which are fears, restrained him, he would commit murder, and since this is his governing desire, it follows that he is continually committing murder: again, although he does not commit adultery he is perpetually an adulterer, because he is in the commission of adultery so far as ability and license are given: a person of the same description, although he does not steal, yet, inasmuch as he covets the goods of others, and regards fraud and evil artifices as no offences against jurisprudence, in mind he is continually playing the part of a thief: the case is similar as to the precepts of moral life, which teach not to bear false witness, and not to covet the goods of others: such is the character of every man who denies the Divine, and who has not a conscience grounded in religion: that such is his proper character, appears manifestly from similar spirits in the other life, when, on the removal of things external, they are let into their internals, on which occasion, inasmuch as they are separated from heaven, they act in unity with hell, wherefore they are consociated with those who are in hell. It is otherwise with those who have in heart acknowledged the Divine, and in the transactions of their lives have had respect to divine laws, and have acted according to the three first precepts of the decalogue equally as according to the rest: when these, on the removal of things external, are let into their internals, they become wiser than when in the world; for when they come into their internals, it is like coming from shade into light, from ignorance into wisdom, and from a sorrowful life into a blessed one, in-

asmuch as they are in the Divine, thus in heaven. These observations are made to the intent that both the quality of the one and the quality of the other may be known, although both have lived a similar external life.

532. Every one may know that thoughts are conveyed and tend according to intentions, or in the direction which a man intends, for thought is the internal sight of man, which in this respect is like the external sight, that it is turned in the direction, and there abides, in which it is bent and intended: if therefore the internal sight or thought be turned to the world, and there abides, it follows that the thought becomes worldly; if it be turned to self and self honour, it follows that it becomes corporeal; but if it be turned to heaven, it follows that it becomes heavenly; consequently, if it be turned to heaven, that it is elevated; if to self, that it is drawn down from heaven, and immersed in what is corporeal; and if to the world, that it is also bent down from heaven, and diffused amongst those objects which are presented to the eyes. It is the man's love which makes his intention, and which determines his internal sight or thought to its objects; thus the love of self to itself and its objects, the love of the world to worldly objects, and the love of heaven to heavenly objects; from which considerations it may be known what is the quality of the state of man's interiors, which are of his mind, provided his love be known, viz. that the interiors of him who loves heaven are elevated towards heaven, and are open above; and that the interiors of him who loves the world and who loves himself are closed upwards, and are open exteriorly: hence it may be concluded, that if the superior principles of the mind are closed upwards, man can no longer see the objects which are of heaven and the church, and that those objects are in thick darkness in respect to him, and the things which are in thick darkness are either denied or not understood; hence it is that they who love themselves and the world above all things, inasmuch as the superior principles of their minds are closed, in heart deny divine truths, and if they discourse at all about them from memory, still they do not understand them; they regard them also in the same manner that they regard worldly and corporeal things, and since they are of such a character, they cannot pay attention to any thing but what enters through the senses of the body, with which also they are alone delighted; thus they are delighted with many things so entering which are likewise filthy, obscene, pro-

fane, and wicked, which things cannot be removed, because with such persons there is no influx given from heaven into their minds, inasmuch as these are closed above, as was before observed. The intention of man, from which his internal sight or thought is determined, is his will, for what a man wills, this he intends, and what he intends, this he thinks; wherefore if his intention be towards heaven, his thought is determined thither, and with it his whole mind, which is thus in heaven, whence he looks downwards upon the things of the world which are beneath him, as a person looking from the roof of a house; hence it is that the man who has the interiors of his mind open, can see the evils and falses which appertain to him, for these are beneath the spiritual mind; and on the other hand, that the man whose interiors are not open, cannot see his own evils and falses, because he is in them, and not above them: from these considerations a conclusion may be formed respecting the origin of wisdom in man, and the origin of insanity, also what will be the quality of man after death, when he is left to will and to think, likewise to act and to speak, according to his interiors. These observations are also made with a view to its being known what is the quality of man interiorly, howsoever he appears exteriorly like to another.

533. That it is not so difficult to live the life of heaven as is believed, is evident now from this consideration, that nothing more is necessary than for man to think, when any thing presents itself to him which he knows to be insincere and unjust, and to which he is inclined, that it ought not to be done because it is contrary to divine precepts; if he accustoms himself so to think, and from so accustoming himself acquires a habit, he then by degrees is conjoined to heaven; and so far as he is conjoined to heaven, so far the higher principles of his mind are opened, and so far as those are opened, so far he sees what is insincere and unjust, and in proportion as he sees these evils, in the same proportion they are capable of being shaken off, for it is impossible that any evil can be shaken off until it be seen: this is a state into which man may enter from free desire, for who is not capable of thinking as above from freedom? But when he has made a beginning, then the Lord operates all sorts of good with him, and gives him the faculty not only of seeing evils, but also of not willing them, and finally of holding them in aversion: this is meant by the Lord's words, "*My yoke is easy, and My burden light*," Matt. xi. 30. It is however to be

noted, that the difficulty of so thinking, and likewise of resisting evils, increases, in proportion as man commits evil from the will; for in the same proportion he accustoms himself to evils, until at length he does not see them, and is next led to love them, and from the delight of love to excuse them, and by all kinds of fallacies to confirm them, saying that they are allowable and good; but this is the case with those who, in the age of adolescence, plunge into evils as without restraint, and then at the same time reject divine things from the heart.

534. Some time since there was represented to me the way which leads to heaven, and that which leads to hell: there was a broad way tending to the left, or towards the north; there appeared many spirits going in it; but at a distance there was seen a stone of considerable magnitude, where the broad way terminated; from that stone went afterwards two ways, one to the left, and one in an opposite direction to the right; the way which tended to the left was narrow or strait, leading through the west to the south, and thus into the light of heaven; the way which tended to the right was broad and spacious, leading obliquely downwards towards hell. All at first seemed to go the same way, until they came to the great stone at the head of the two ways, but when they came thither, they were separated; the good turned to the left, and entered the straight way which led to heaven; but the evil did not see the stone at the head of the two ways, and fell upon it, and were hurt, and when they rose up they ran on in the broad way to the right, which tended towards hell. It was afterwards explained to me what all those things signified, viz. that by the first way, which was broad, in which many both good and evil went together and discoursed with each other as friends, because the difference between them was not discoverable to the sight, were represented those who in externals live alike sincerely and justly, and who are not visibly distinguished: by the stone at the head of the two ways, or of the angle [or corner], upon which the evil stumbled, and from which afterwards they ran into the way leading to hell, was represented the divine truth, which is denied by those who look towards hell; in the supreme sense by the same stone was signified the Divine Human of the Lord: but they who acknowledged divine truth, and at the same time the Divine of the Lord, were conveyed by the way which led to heaven. From these considerations it was again made evident, that in externals the wicked

lead the same kind of life as the good, or go in the same way, thus one as easily as the other, and yet that they who acknowledge the Divine from the heart, especially they within the church who acknowledge the Divine of the Lord, are led to heaven, and they who do not acknowledge, are conveyed to hell. The thoughts of man, which proceed from intention and will, are represented in the other life by ways: ways also are there presented to appearance altogether according to the thoughts of intention, and every one likewise walks according to his thoughts which proceed from intention; hence it is that the quality of spirits, and of their thoughts, is known from their ways: from these considerations it was likewise evident what is meant by the Lord's words, "*Enter ye in through the strait gate; for wide is the gate and broad the way which leads to destruction, and many there are who walk through it; narrow is the way and strait the gate which leads to life, and few there be who find it*," Matt. vii. 13, 14: the reason why the way is narrow which leads to life, is, not because it is difficult, but because there are few who find it, as it is said. From that stone seen in the angle [or corner], where the broad and common way terminated, and from which two ways were seen to tend in opposite directions, it was made evident what is signified by these words of Lord, "*Have ye not read what is written, the stone which the builders rejected is become the head of the angle [or corner]; whosoever shall fall upon that stone will be broken*," Luke xx. 17, 18: stone signifies divine truth, and the stone of Israel the Lord as to the Divine Human; the builders are they who are of the church; the head of the angle [or corner] is where the two ways are; to fall and to be broken is to deny and perish.*

535. It has been granted me to discourse with some in the other life who had removed themselves from worldly business that they might live piously and holily, and likewise with some who had afflicted themselves by various methods, because they believed that this was to renounce the world, and to subdue the concupiscences of the flesh; but most of them, inasmuch as they had thence contracted a sorrowful life, and had removed themselves from the life of charity, which life can only be led in the world, cannot be con-

* That stone signifies truth, n. 114, 643, 1298, 3720, 6426, 8609, 10376. That therefore the law was inscribed on tables which were of stone, n. 10376. That the stone of Israel denotes the Lord as to divine truth and as to the Divine Human [Principle], n. 6426.

sociated with the angels, because the life of the angels is a life of gladness resulting from bliss, and consists in performing acts of goodness, which are works of charity: and besides, they who have led a life abstracted from worldly engagements, are heated with the idea of their own merits, and hence are continually desirous of heaven, and continually thinking of heavenly joy as a reward, being altogether ignorant of what constitutes heavenly joy; and when they are introduced amongst angels, and into their joy, which is without merit, and consists in exercises and manifest offices, and in the blessedness resulting from the good which they thereby promote, they are surprized like persons who discover something quite foreign to their belief; and whereas they are not receptible of that joy, they depart, and consociate with spirits of their own way of thinking, who had lived a similar life in the world. But they who have lived holily in externals, being continually in places of worship, and engaged in acts of prayer, and who have afflicted their souls, and at the same time have continually cherished an idea respecting themselves, that they would thus be esteemed and honoured above others, and at length after death be accounted saints, in the other life are not in heaven, because they have done such things for the sake of themselves; and whereas they have defiled divine truths by the self-love in which they have immersed them, some of them are so insane as to think themselves gods, wherefore they are in hell amongst those of a like description; some are cunning and deceitful, and in the hells of the deceitful, and those are they who have done such things in an external form by cunning arts and artifices, whereby they have induced the common people to believe that a divine sanctity was in them. Of this character are several of the Romish saints, with some of whom also it has been granted me to discourse, and on such occasions their life hath been manifestly described, both as to its quality in the world, and as to its quality afterwards. These observations are made to the intent that it may be known, that the life which leads to heaven is not a life abstracted from the world, but in the world; and that a life of piety without a life of charity, which is only given in the world, doth not lead to heaven, but that a life of charity, which consists in acting sincerely and justly in every function, in every engagement, and in every work, from an interior principle, thus from a celestial origin, which origin is in that life when man acts sincerely and justly because it is agreeable to the divine law, [does

lead to heaven]: this latter life is not difficult, but a life of piety abstracted from a life of charity is difficult, which life nevertheless leads away from heaven in the same proportion that it is believed to lead to heaven.*

Of Hell.

That the Lord rules the Hells.

536. Above, in treating of heaven, it has been every where shown that the Lord is the God of heaven, specifically at n. 2 to 6, thus that all the government of the heavens is the Lord's; and whereas the relationship of heaven to hell, and of hell to heaven, is like what subsists between two opposites, which mutually act contrary to each other, from whose action and re-action results the equilibrium in which all things subsist, therefore, to the intent that all and singular things may be kept in equilibrium, it is necessary that He who rules the one should also rule the other; for unless the same Lord restrained the insults from the hells, and checked the insanities which abound there, the equilibrium would perish, and with the equilibrium the whole.

537. But it may be expedient here to premise something on the subject of equilibrium. It is known that when two things mutually act against each other, and when one re-acts and resists in the

* That a life of piety without a life of charity is of no avail, but with the latter is of advantage in every respect, n. 8252, 8253. That charity towards the neighbour consists in doing what is good, just, and right, in every work, and in every employment, n. 8120, 8121, 8122. That charity towards the neighbour extends itself to all and singular the things which a man thinks, wills, and acts, n. 8124. That a life of charity is a life according to the Lord's precepts, n. 3249. That to live according to the Lord's precepts is to love the Lord, n. 10143, 10153, 10310, 10578, 10648. That genuine charity is not meritorious, because it is from interior affection, and from the delight thence resulting, n. 2340, 2373, 2400, 3887, 6388 to 6393. That man after death remains of such a quality, as was his life of charity in the world, n. 8256. That heavenly blessedness flows-in from the Lord into the life of charity, n. 2363. That no one is admitted into heaven by thinking only, but by willing and doing good at the same time, n. 2401, 3459. That unless the doing good is conjoined with willing good and with thinking good, there is no salvation, nor any conjunction of the internal man with the external, n. 3927.

same proportion that the other acts and impels, neither of them has any force, because on each side there is a similar potency, and that in such case each may be acted upon at pleasure by a third; for when two things, in consequence of equal opposition, have no force, the force of a third thing does all, and acts as easily as if there were no opposition. Such is the equilibrium between heaven and hell; but it is not an equilibrium as between two bodily combatants, the strength of one of whom is equivalent to the strength of the other, but it is a spiritual equilibrium, viz. of what is false against what is true, and of what is evil against what is good: from hell there is a continual exhalation of what is false derived from evil, and from heaven a continual exhalation of what is true derived from good: it is in consequence of this spiritual equilibrium that man is in the freedom of thinking and willing; for whatsoever a man thinks and wills has relation either to evil and the false thence derived, or to good and the truth thence derived, consequently, when he is in that equilibrium, he is in the freedom either of admitting or receiving evil and the false thence derived from hell, or of admitting or receiving good and the truth thence derived from heaven; in this equilibrium every man is held by the Lord, because the Lord rules both heaven and hell. But why man is held by equilibrium in this freedom, and why what is evil and false is not removed from him, and what is good and true implanted by the Lord, will be shown in the following pages under its proper article.

538. It has been occasionally granted me to perceive the sphere of what is false derived from evil exhaling out of hell; it was as a perpetual attempt to destroy all that is good and true, conjoined with anger and a sort of rage at not being able to do so, and principally an attempt to annihilate and destroy the Divine of the Lord, and this because all good and truth are from Him. But from heaven was perceived a sphere of truth derived from good, by which the rage of the attempt ascending from hell was restrained; hence comes equilibrium: this sphere from heaven was perceived to come from the Lord alone, although it appeared to come from the angels in heaven; the reason why it was from the Lord alone and not from the angels, was, because every angel in heaven acknowledges that nothing of good and of truth is from himself, but that all is from the Lord.

539. All power in the spiritual world belongs to truth derived from good, and there is no power at all in what is false derived from evil; the reason is, because the essential Divine in heaven is divine good and divine truth, and what is divine has all power: the reason why what is false derived from evil has no power, is, because all power belongs to truth derived from good, and in what is false derived from evil there is nothing of truth derived from good; hence it is that there is all power in heaven, and none in hell, for every one in heaven is in truths derived from good, and every one in hell is in falses derived from evil: for no one is admitted into heaven until he be in truths derived from good, neither is any one cast down into hell until he be in falses derived from evil; that this is the case, may be seen in the articles treating of the first, second, and third state of man after death, n. 491 to 520: and that all power belongs to truth derived from good, may be seen in the article concerning the power of the angels of heaven, n. 228 to 233.

540. This then is the equilibrium between heaven and hell, and in it are all those who are in the world of spirits, for the world of spirits is mid-way between heaven and hell: and hence likewise all men here below are kept in a like equilibrium, for men here below are ruled of the Lord by spirits who are in the world of spirits, which subject will be treated of below in its proper article. Such an equilibrium cannot be given, unless the Lord rule both heaven and hell and moderate on each side; for if this were not the case, falses derived from evils would be superabundant, and would affect the simply good who are in the ultimates of heaven, and who may be more easily perverted than the angels themselves, and thus the equilibrium would perish, and with it the freedom appertaining to men.

541. Hell is distinguished into societies in like manner as heaven, and also into as many societies as heaven is; for every society in heaven has a society opposite to it in hell, and this for the sake of equilibrium: but the societies in hell are distinct according to evils and the falses thence derived, because the societies in heaven are distinct according to goods and the truths thence derived. That every good has an opposite evil, and every truth an opposite false, may be known from this consideration, that it is not any thing without relation to its opposite, and that from the opposite is known its quality, and in what degree it is, and that hence comes

all perception and sensation: wherefore the Lord continually provides, that every society of heaven may have its opposite in a society of hell, and that between them there may be equilibrium.

542. Inasmuch as hell is distinguished into as many societies as heaven, therefore also there are as many hells as there are societies of heaven, for every society of heaven is a heaven in a lesser form [see above, n. 51 to 58], thus every society of hell is a hell in a lesser form. Inasmuch as in general there are three heavens, therefore also in general there are three hells, the lowest, which is opposed to the inmost or third heaven, the middle, which is opposed to the middle or second heaven, and the higher, which is opposed to the ultimate or first heaven.

543. But in what manner the hells are ruled by the Lord, it may be expedient also briefly to state: the hells in general are ruled by the general afflux of divine good and divine truth from the heavens, whereby the general tendency [or effort] issuing forth from the hells is checked and restrained; and likewise by a specific afflux from each heaven, and from each society of heaven. The hells are ruled in particular by the angels, to whom it is given to look into the hells, and to restrain the insanities and disturbances which abound there; occasionally also angels are sent thither, and by their presence they moderate those insanities and disturbances. But in general all who are in the hells are ruled by fears, some by fears implanted, and as yet ingrafted, from the world; but whereas these fears are not sufficient, and likewise by degrees lose their force, they are ruled by fears of punishments, whereby principally it is that they are deterred from doing evils: punishments in hell are manifold, more gentle and more severe according to evils: for the most part the more malignant, who excel in cunning and in artifice, and are able to keep the rest in compliance and servitude by punishments and the terror which they occasion, are set over others, yet the governors dare not pass beyond the limits prescribed them. It is to be noted, that the fear of punishment is the only medium to restrain the violence and fury of those who are in the hells; there is no other.

544. It has been hitherto believed in the world, that there is some one devil who presides over the hells, and that he was created an angel of light, but, becoming a rebel, was cast down with his crew into hell: the reason why this faith has prevailed is, because in the Word mention is made of the devil and Satan, and

also of Lucifer, and the Word in those passages has been understood according to the sense of the letter; when yet by the devil and Satan is there meant hell, by the devil that hell which is to the back, and where the worst dwell, who are called evil genii: and by Satan that hell which is in front, the inhabitants of which are not so malignant, and are called evil spirits; and by Lucifer are meant those who are of Babel or Babylon, being those who extend their dominions even into heaven. That there is not any one devil to whom the hells are subject, is evident likewise from this consideration, that all who are in the hells, like all who are in the heavens, are from the human race [see, n. 311 to 317], and that those who are there amount in number, from the beginning of creation to this time, to myriads of myriads, and that every one of them is a devil of such a quality as he had acquired in the world by opposition to the Divine; see above on this subject, n. 311, 312.

That the Lord casts no one down into Hell, but that the spirit casts himself down.

545. An opinion has prevailed with some, that God turns away His face from man, rejects him from Himself, and casts him into hell, and that he is angry with him on account of evil; and with some it is supposed still further, that God punishes man, and does evil to him: in this opinion they confirm themselves from the literal sense of the Word, where expressions to that effect occur, not being aware that the spiritual sense of the word, which explains the literal sense, is altogether otherwise; and that hence the genuine doctrine of the church, which is from the spiritual sense of the Word, teaches otherwise, viz. that the Lord never turns away His face from man and rejects him from Himself, that He does not cast any one into hell, and that he is not angry with any one.*

* That anger and wrath in the Word are attributed to the Lord, but that they appertain to man, and that it is so expressed, because it so appears to man when he is punished and damned, n. 798,6997, 8284, 8483, 8575, 9306, 10431. That evil also is attributed to the Lord, when yet from the Lord nothing but good can come, n. 2447, 6073, 6992, 6997, 7533, 7632, 7677, 7926, 8227, 8228, 8632, 9306. Why it is so expressed in the Word, n. 6073, 6992, 6997, 7643, 7632, 7679, 7710, 7926, 8282, 9009, 9128. That the Lord is pure mercy and clemency, n. 6997 8575.

Every one also, whose mind is in a state of illustration, when he reads the Word, perceives this to be the case from this consideration alone, that God is good itself, love itself, mercy itself; and that good itself cannot do evil to any one, also that love itself and mercy itself cannot reject man from itself, because it is contrary to the very essence of mercy and love, thus contrary to the Divine Itself; wherefore they who think from an enlightened mind when they read the Word, clearly perceive that God never turns Himself away from man, and since He never turns Himself away from man, that He deals with Him from good, love, and mercy, that is, that He wills his good, that He loves him, and that He is merciful to him. Hence also they see, that the literal sense of the Word, in which such things are said, conceals in itself a spiritual sense, according to which those expressions are to be explained, which, in the sense of the letter, are spoken in accommodation to the apprehension of man, and according to his first and common ideas.

546. They who are in a state of illustration, see further, that good and evil are two opposites, and that they are so opposed as heaven and hell are, and that all good is from heaven, and all evil from hell; and since the Divine of the Lord makes heaven [n. 7 to 12], therefore nothing but good flows-in from the Lord with man, and from hell nothing but evil; and that thus the Lord is continually withdrawing man from evil, and leading him to good, whilst hell is continually leading man into evil: unless man were between both, he would not have any thought, nor any will, still less any freedom and any choice, for man is in possession of all these things by virtue of the equilibrium between good and evil; wherefore if the Lord were to turn Himself away, and man were left to evil alone, he would no longer be a man: from these considerations it is evident, that the Lord flows-in with good to every man, the evil and the good alike, but with this difference, that He is continually leading away an evil man from evil, and leading a good man to good; and that the cause of such difference rests with the man, because he is the recipient.

547. Hence it may be manifest, that man does evil from hell, and that he does good from the Lord; but whereas man believes that whatsoever he does he does from himself, therefore the evil which he does adheres to him as his own; hence it is, that man is in the cause of his own evil, and in no wise the Lord: evil apper-

taining to man is hell appertaining to him, for whether we speak of evil or of hell, it is the same thing: now whereas man is in the cause of his own evil, therefore also he brings himself into hell, and not the Lord, and the Lord is so far from bringing man into hell, that he delivers man from hell, so far as man does not will and love to be in evil: that all of man's will and love remains with him after death, see n. 470 to 484: he who wills and loves evil in the world, the same wills and loves evil in the other life, on which occasion he no longer suffers himself to be withdrawn from it; hence it is that the man who is in evil, is tied to hell, and likewise is actually there as to his spirit, and after death desires nothing more than to be where his own evil is: wherefore man after death casts himself into hell, and not the Lord.

548. How this case is, shall also be shown: when man enters into the other life, he is first received by the angels, who perform for him all good offices, and likewise discourse with him concerning the Lord, concerning heaven, concerning angelic life, and instruct him in truths and goods: but if the man, who is now a spirit, be of such a quality, that he had received indeed similar information in the world, but denied it or despised it in his heart, he then, after some conversation, is desirous to depart from them, and likewise seeks to be gone, which when the angels apperceive, they leave him, and after some consociation with others, he at length associates with those who are in similar evil with himself [see above, n. 445 to 452]; when this is the case, he turns himself away from the Lord, and turns his face to the hell with which he had been conjoined in the world, and which is inhabited by those who are in a similar love of evil. From these considerations it is evident, that the Lord draws every spirit away [from hell] to Himself by the angels, and likewise by influx from heaven, but that the spirits who are in evil altogether resist, and as it were pluck themselves away from the Lord, and are drawn by their own evil as by a rope, thus by hell; and inasmuch as they are drawn, and by reason of the love of evil are willing to follow, it is manifest that from freedom they cast themselves into hell. That this is the case, cannot be believed in the world, in consequence of the idea entertained of hell; neither does it appear otherwise in the other life before the eyes of those who are out of hell, it only appears otherwise to those who cast themselves thither, for they enter of their own accord, and they who enter from an ardent love of evil, appear

as if they were cast headlong with the head downwards and the feet upwards; it is in consequence of this appearance, that they seem as if they were cast down into hell by a divine force: on this subject more may be seen below, n. 574. From what has been already said it may now be seen, that the Lord does not cast any one down into hell, but that every one casts himself down, not only whilst he lives in the world, but also after death when he comes amongst spirits.

549. The reason why the Lord, from His divine essence, which is good, love, and mercy, cannot act alike with one man as with another, is, because evils and the falses thence derived oppose, and not only blunt, but also reject, His divine influx: evils and the falses thence derived are as black clouds, which interpose themselves between the sun and the human eye, and take away the sunshine and serenity of the light, although the sun still remains in a continual endeavour to dissipate the opposing clouds, for it is behind them and operates, and likewise in the mean time lets in something of shady light into the eye through various passages round about: the case is the same in the spiritual world, in which world the sun is the Lord and the divine love [n. 116 to 140], and the light is the divine truth, [n. 126 to 140]; the black clouds are falses derived from evil, the eye is the understanding; in proportion as any one in that world is in falses derived from evils, in the same proportion he is encompassed by such a cloud, which is black and dense according to the degree of evil: from this comparison it may be seen that the presence of the Lord is perpetual with every one, but that it is received differently.

550. Evil spirits are severely punished in the world of spirits, that by punishments they may be deterred from doing evil; this likewise appears as if it were from the Lord, when yet there is nothing of punishment in that world from the Lord, but from evil itself: for evil is so conjoined with its own punishment, that they cannot be separated; for the infernal crew desire and love nothing more than to do evil, especially to inflict punishment, and to torment, and they likewise do evil and inflict punishment on every one who is not protected by the Lord; wherefore when evil is done from an evil heart, in such case, since it rejects from itself all protection from the Lord, infernal spirits rush in upon him who does such evil, and punish him. This may in some measure be illustrated by the case of evils and their punishments in the world.

where also they are conjoined; for laws in the world prescribe punishment for every evil, wherefore he who rushes into evil, rushes also into the punishment of evil; the only difference is, that evil may be concealed in the world but not in the other life. From these considerations it may be manifest, that the Lord does evil to no one, and that the case in this respect is like as in the world, where neither a king, nor a judge, nor the law, are the causes of punishment to a guilty person, because they are not the causes of evil with the evil doer.

THAT ALL WHO ARE IN THE HELLS ARE IN EVILS AND THE FALSES THENCE DERIVED, ORIGINATING IN THE LOVES OF SELF AND OF THE WORLD.

551. All who are in the hells are in evils and the falses thence derived, and no one there is in evils and at the same time in truths: the generality of evil persons in the world are acquainted with spiritual truths, which are the truths of the church, having learned them from infancy, and next from preaching and from reading the Word, and afterwards having discoursed from them; some also have induced others to believe that they were christians in heart, because they had the skill to discourse from truths with pretended affection, and likewise to act sincerely as from spiritual faith; but such of them as have thought in themselves contrary to those truths, and have abstained from doing evils according to their thoughts only for the sake of civil laws, and with a view to reputation, honours and gain, are all of them evil in heart, and are in truths and goods only as to the body, and not as to the spirit; wherefore when external things are taken away from them in the other life, and the internal things are revealed which were proper to their spirit, they are altogether in evils and falses, and not in any truths and goods; and it is made evident that truths and goods only resided in their memory, no otherwise than scientifics, and that hence they brought them forth in discourse, and made a pretence of good as if from spiritual love and faith. When persons of such a character are let into their internals, consequently into their evils, they cannot then any longer speak truths, but only falses, inasmuch as they speak from evils, for to speak truths from evils is a thing impossible, since the spirit is then nothing but his own evil, and what is false pro-

ceeds from what is evil. Every evil spirit is reduced into this state before he is cast into hell [see above, n. 499 to 512]: this is called being vastated as to truths and goods;* and vastation is nothing else but being let into the internals, thus into the proprium of the spirit, or into the spirit itself: on this subject see likewise above, n. 425.

552. When man is of this description after death, he is then no longer a man-spirit, such as he is in his first state [see above, n. 491 to 498], but he is truly a spirit; for one who is truly a spirit has a face and body corresponding to his internals, which are of his mind [*animus*], thus he has an external form which is the type or effigy of his internals; such is a spirit after passing through the first and second state, spoken of above; wherefore he then, when he is viewed by the eyes, is immediately known as to his quality, not only from the face, but also from the body, and likewise from the speech and gestures; and since he is now in himself, he cannot be in any other place than where his like are: for in the spiritual world there is all manner of communication of affections and consequent thoughts, wherefore a spirit is conveyed to his like, as it were of himself, because from his own affection and its delight, yea, he also turns himself in that direction, for thus he breathes his own life or draws his breath freely, but not when he turns himself in another direction: it is to be noted that communication with others, in the spiritual world, is effected according to the turning of the face, and that before the face of every one are continually presented those who are in similar love with himself, and thus in every conversion of the body [see above n. 151]. Hence it is that all infernal spirits turn themselves backward from the Lord to the point of thick darkness, and of darkness, which in their world are in the place of the sun and in the place of the moon of this world, but that all the angels of heaven turn themselves to the Lord as the sun of heaven and as the moon of heaven [see above, n. 123, 143,

* That the evil, before they are cast down into hell, are devastated as to truths and goods, and that when those principles are taken away they are carried of themselves into hell, n. 6977, 7039, 7795, 8210, 8232, 9330. That the Lord doth not devastate them, but that they devastate themselves, n. 7642, 7926. That every evil hath in it the principle of what is false, wherefore they who are in evil, are also in what is false, although some of them do not know it, n. 7577, 8094. That they who are in evil, cannot but think what is false, whilst they think from themselves, n. 7437. That all who are in the hells speak falses from evil, n. 1695, 7351, 7352, 7357, 7392, 7698.

141, 151]. From these considerations it may now be manifest, that all who are in the hells are in evils and the falses thence derived; and likewise that they are turned to their own loves.

553. All spirits in the hells, when inspected in any light of heaven, appear in the form of their own evil, for every one is an effigy of his own evil, inasmuch as with every one the interiors and exteriors act in unity, and the interiors present themselves visible in the exteriors, which are the face, the body, the speech, and the gestures; thus their quality is recognized as soon as they are seen: in general they are forms of contempt of others, of menaces against those who do not pay them respect; they are forms of hatreds of various kinds, also of various kinds of revenge; outrage and cruelty from their interiors are transparent through those forms; but when others commend, venerate, and worship them, their faces are contracted, and have an appearance of gladness grounded in delight: it is impossible to describe in a few words all those forms such as they appear, for one is not like to another; only between those who are in similar evil, and thence in a similar infernal society, there is a general similitude, by virtue of which, as from a plane of derivation, the faces of each appear there to have a kind of likeness: in general their faces are direful, and void of life like carcases, in some instances they are black, in some fiery like little torches, in some disfigured with pimples, warts, and ulcers; in several instances no face appears, but in its stead something hairy or bony, and in some cases teeth only are extant; their bodies also are monstrous; and their speech is as the speech of anger, or of hatred, or of revenge, for every one speaks from his own falses, and the tone of his voice is from his own evil; in a word, they are all images of their own hell. It has not been given me to see what is the form of hell itself in general, it was only told me, that as the universal heaven in one complex resembles one man, [n. 59 to 67], so the universal hell in one complex resembles one devil, and may likewise be presented in the effigy of one devil, [see above, n. 544]; but in what form the hells are specifically, or the infernal societies, it has been often given me to see, for at their apertures, which are called the gates of hell, for the most part appears a monster, which in general represents the form of those who are within; the outrages of those who dwell there, are at the same time on such occasions represented by things direful and atrocious, the particular mention of which I omit. It is however to be noted, that such is

the appearance of the infernal spirits in the light of heaven, whereas amongst themselves they appear as men, which is of the Lord's mercy lest they should seem as filthy one amongst another as they appear before the angels; but that appearance is a fallacy, for as soon as any ray of light from heaven is let in, their human forms are turned into monstrous forms, such as they are in themselves, as described above, for in the light of heaven every thing appears as it is in itself: hence likewise it is, that they shun the light of heaven, and cast themselves down into their own lumen, which lumen is like a lumen from lighted coals, and in some cases as from burning sulphur; but this lumen also is turned into mere thick darkness, when any thing of light from heaven flows-in thither; hence it is that the hells are said to be in thick darkness, and in darkness; and that thick darkness and darkness signify falses derived from evil, such as prevail in hell.

554. From an inspection of those monstrous forms of spirits in the hells, which, as was said, are all forms of contempt of others, and of menaces against those who do not pay them honour and respect, also forms of hatred and revenge against those who do not favour them, it appeared evident, that all in general were forms of the love of self and of the love of the world; and that the evils of which they are specific forms, derive their origin from those two loves: I have been likewise told from heaven, and it has also been testified to me by much experience, that those two loves, viz. the love of self and the love of the world, rule in the hells, and likewise make the hells; but that love to the Lord and love towards the neighbour rule in the heavens, and likewise make the heavens: also that those two loves which are the loves of hell, and those two loves which are the loves of heaven, are diametrically opposite to each other.

555. At first I wondered how it came to pass, that self love and the love of the world are so diabolical, and that they who are in those loves are such monsters to look at, since in the world little attention is paid to self-love, but only to that puffed-up state of mind [*animus*] in external things which is called pride, and which, as being apparent to the sight, is alone believed to be self-love: moreover, self-love, when it does not so obtrude itself, is believed in the world to be the fire of life, by virtue of which man is excited to seek for employment, and to perform uses, in the performance of which his mind would grow torpid, unless actuated by the views of

honour and glory: thus it is a common observation, that no one does any worthy, useful, and distinguished action but for the sake of being celebrated and honoured by others, or in the minds of others; and whence, it is asked, is this, but from the fire of love in favour of glory and honour, consequently in favour of self? Hence it is, that it is not known in the world, that self-love, viewed in itself, is the love which rules in hell, and makes hell with man. This being the case, it may be expedient first to describe what self-love is, and afterwards to show that all evils and the falses thence derived originate in that love.

556. Self-love consists in a man's willing well to himself alone, and not to others except for the sake of himself, not even to the church, to his country, or to any human society; also in conferring benefits merely for the sake of his own reputation, honour and glory, since unless he sees the acquisition of those things in the uses which he performs to others, he saith in his heart, what business is it of mine? why should I do this? and of what advantage is it to me? and thus he performs no uses: whence it is evident that he who is in self-love, does not love the church, nor his country, nor society, nor any use, but himself alone: his delight is merely the delight of self-love, and whereas the delight which comes forth from the love makes the life of man, therefore his life is a life of self, and a life of self is a life derived from the proprium [or self-hood] of man, and the proprium [or self-hood] of man, viewed in itself, is nothing but evil. He who loves himself, loves also those with whom he is connected, who specifically are his children and his grand-children, and in general all who make one with him, whom he calls his own: to love these is also to love himself, for he regards them as in himself, and himself in them amongst those whom he calls his own, are likewise all who commend, honour, and pay their court to him.

557. From a comparison of self-love with heavenly love, the quality of the former may be made manifest. Heavenly love consists in loving uses for the sake of uses, or good for the sake of good, which a man performs for the church, for his country, for human society, and for a fellow citizen, for this is to love God and to love his neighbour, because all uses and all good [works] are from God, and are likewise the neighbour who is to be loved: but he who loves those things for the sake of himself, loves them no otherwise than as serviceable attendants, because they serve him

self; hence it follows, that he who is in self-love, is willing that the church, his country, human societies, and his fellow-citizens, should serve him, and not he them, setting himself above them, and them below himself: hence it is, that so far as any one is in self-love, so far he removes himself from heaven, because from heavenly love.

558. Moreover, so far as any one is in heavenly love, which consists in loving uses and good [services], and in being affected with delight of heart in the performance of such things for the sake of the church, of his country, of human society, and of a fellow-citizen, so far he is led of the Lord, because that love is the love in which He is, and which is from Him: but so far as any one is in self-love, which love consists in performing uses and good [services] for the sake of himself, so far he is led of himself, and in proportion as any one is led of himself, in the same proportion he is not led of the Lord: hence likewise it follows, that so far as any one loves himself, so far he removes himself from the Divine, thus also from heaven. To be led of himself is to be led by his own proprium [or selfhood], and the proprium of man is nothing but evil; for it is his hereditary evil, which consists in loving himself more than God, and the world more than heaven.* Man is let into his own proprium, thus into his hereditary evils, as often as he respects himself in the good which he does, for he looks from those services to himself, and not from himself to those services, wherefore in good he presents an image of himself, and not any image of the Divine: that this is the case, has been also confirmed to me by experience: there are evil spirits, whose habitations are in the middle quarter between the north and the west, beneath the heavens, who are skilled in the art of letting well-disposed spirits into their proprium [or selfhood], and thus into evils of various kinds, which

* That the proprium [or selfhood] of man, which he derives hereditarily from his parents, is nothing but dense evil, n. 210, 215, 731, 876, 987, 1047, 2307, 2318, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. That the proprium of man consists in loving himself more than God, and the world more than heaven, and in making light of his neighbour in comparison with himself, except only for the sake of himself, thus that it consists in loving himself, consequently that it is the love of self and of the world, n. 694, 731, 4317, 5660. That all evils flow from the love of self and of the world, when they predominate, n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7480, 7488, 8318, 9335, 9348, 10038, 10742. Which are contempt of others, enmity, hatred, revenge, cruelty, deceit, n. 6667, 7372, 7374, 9348, 10038, 10742. And that in these evils every false principle originates, n. 1047, 10283, 10284, 10286.

they effect by letting them into thoughts concerning themselves, either openly by praises and honours, or secretly by determinations of their affections to themselves, and so far as they accomplish this purpose, so far they avert the faces of well-disposed spirits from heaven, and so far likewise they obscure their understanding, and call forth evils from their proprium.

558. That self-love is opposite to neighbourly love, may be seen from the origin and essence of both: neighbourly love, with those who are in self-love, commences from self, for it is insisted, that every one is neighbour to himself, and it proceeds from him as the centre to all who make one with him, the determination according to degrees of conjunction with him by love, and they who are out of that consociation are made no account of, and they who are contrary to them and their evils are accounted as enemies, whatsoever be their character, whether they be wise or upright, sincere or just. But spiritual love towards a man's neighbour commences from the Lord, and from Him as the centre proceeds to all who are conjoined to Him by love and faith, and proceeds according to the quality of the love and faith appertaining to them.* Hence it is evident, that the neighbourly love which commences from man is opposite to the neighbourly love which commences from the Lord.

* They who do not know what it is to love their neighbour, suppose that every man is a neighbour, and that good is to be done to every one who is in need of assistance, n. 6704: and they likewise believe, that every one is neighbor [nearest] to himself, and thus that neighbourly love begins from self, n. 6933. That they who love themselves above all things, thus with whom self-love prevails, reckon also the commencement of neighbourly love from themselves, n. 8120. But in what manner every one is neighbour [nearest] to himself, is explained, n. 6933 to 6938. But they who are christians, and love God above all things, reckon the commencement of neighbourly love from the Lord, because He is to be loved above all things, n. 6706, 6711, 6819, 6824. That the distinctions of neighbour are as many, as the distinctions of good from the Lord, and that good ought to be done with discrimination towards every one according to the quality of his state, and that this is a branch of christian prudence, n. 6707, 6709, 6710, 6818. That those distinctions are innumerable, and that on this account the ancients, who were acquainted with what is meant by a neighbour, reduced the exercises of charity into classes, and marked them with their respective names, and that hence they knew in what respect every one was a neighbour, and in what manner good was to be done to every one prudently, n. 2417, 6629, 6705, 7259 to 7262. That doctrine in the ancient churches was the doctrine of charity towards the neighbour, and that hence they had wisdom, n. 2417, 2385, 3419, 4320, 4844, 6628.

and that the former proceeds from evil, because from the proprium of man, whereas the latter proceeds from good, because from the Lord, who is Good Itself: it is evident also that the neighbourly love which proceeds from man and his proprium is corporeal, but the neighbourly love which proceeds from the Lord is heavenly. In a word, the love of self, where it prevails, makes with man the head, and heavenly love makes with him the feet, on which he stands, and if it does not serve him, he tramples it under foot; hence it is that they who are cast down into hell, appear to be cast down with the head downwards towards hell, and with the feet upwards towards heaven [see above, n. 548].

559. Self-love also is of such a quality, that, so far as the reins are given it, that is, so far as external bonds are removed, which are fears on account of the law and its penalties, and on account of the loss of reputation, of honour, of gain, of employment, and of life, it is so head-strong, that at length it not only desires to rule over the whole terrestrial globe, but also over the whole heaven, and over the Divine Himself, not knowing any limit or boundary: this propensity lurks in every one who is in self-love, although it is not evident before the world, where the above-mentioned bonds restrain it. That this is the case, must be obvious to every one from observing potentates and kings, who are not subject to such restraints and bonds, and who rush on with impetuosity to the subjugation of provinces and kingdoms, so far as they succeed in their purposes, and aspire after unlimited power and glory: this is still more manifest from modern Babylon, which has extended its dominion into heaven, and has transferred all the divine power of the Lord to itself, and is continually lusting after more. That persons of such a character are altogether opposed to the Divine and to heaven, and are in favour of hell, when they come after death into the other life, may be seen in the little treatise concerning *the Last Judgment and the Destruction of Babylon.*

560. Let any one conceive to himself a society consisting of persons of the above description, all of whom love themselves alone, and love others no further than as they make one with themselves, and he will see that their love is only like that of robbers one amongst another, who, so far as they act conjointly, embrace and call each other friends, but so far as they do not act conjointly, and so far as they reject their rules of government, rise up against and murder each other: if their interiors, or minds, be explored,

it will appear, that they are full of hostile hatred one against another, and that in their hearts they laugh at all justice and sincerity, and likewise at the Divine, whom they reject as of no account: this may be still further manifest from the societies of such in the hells, treated of below.

561. The interiors, which are of the thoughts and affections, of those who love themselves above all things, are turned to themselves and to the world, thus they are turned away from the Lord and from heaven; hence it is that they are obsessed with evils of every kind, and that nothing divine can flow-in, because the instant it flows-in it is immersed in thoughts concerning self, and is defiled, and is likewise infused into the evils originating in the proprium: hence it is that all such, in the other life, look backward from the Lord to the point of thick darkness which, in that life, is in the place of the sun of the world, and which is diametrically opposite to the sun of heaven, which is the Lord [see above, n. 123]: thick darkness also signifies evils, and the sun of the world the love of self.*

562. The evils proper to those who are in the love of self, are in general contempt of others, envy, enmity against all who do not favour them, hostility thence derived, various kinds of hatred, of revenge, of cunning, of deceit, together with unmercifulness and cruelty; and, in regard to religious considerations, they not only cherish a contempt of the Divine, and of divine things, which are the truths and goods of the church, but also feel anger against them, which is likewise turned into hatred when man becomes a spirit, when he not only cannot endure to hear those things mentioned, but also burns with hatred against all who acknowledge and worship the Divine. I once discoursed with a certain spirit, who in the world had been a man in authority, and had loved himself in a superior degree; and when he only heard mention made of a Divine, and especially when he heard the Lord mentioned, he was impelled by such hatred resulting from anger, that he burned with a desire to murder him; the same person also, when his love was left unrestrained, was desirous to be the devil himself, that from self-love he might continually infest heaven: this also is the desire

* That the sun of the world signifies the love of self, n. 2441. In which sense by adoring the sun is signified to adore those things which are contrary to heavenly love, and to the Lord, n. 2441, 10584. That the sun growing hot denotes the increasing concupiscence of evil, n. 8487.

of several who are of the Roman Catholic religion, when they apperceive, in the other life, that the Lord has all power, and themselves none.

563. There appeared to me some spirits in the western quarter towards the southern, who said that they had been in stations of great dignity in the world, and that they deserved to be preferred above others, and to rule over them; they were explored by the angels as to their interiors, and it was discovered that, in their offices in the world, they had not respected uses, but themselves, and thus that they had preferred themselves to uses; but whereas they were eager and intensely solicitous to be set over others, it was allowed them to be in consort with those who were in consultation on concerns of great importance, when it was perceived that they could not attend to the business in agitation, nor see things inwardly in themselves, and that in their speeches they did not regard the use of the measure under consideration, but some use connected with themselves, and likewise that they wished to act at their pleasure according to favour; wherefore they were discharged from that function, and left to seek engagements for themselves elsewhere: they therefore proceeded further into the western quarter, where they were received here and there, but in all places they were told, that they thought only of themselves, and not of any thing but under the influence of self, thus that they were stupid, and only like sensual corporeal spirits; wherefore they were banished wheresoever they came: afterwards they were seen reduced to a destitute state, and to ask for alms. Hence likewise it was made manifest, that they who are in self-love, howsoever from the fire of that love they seemed to speak in the world like wise men, still it is only from the memory, and not from any rational light; wherefore in the other life, when it is no longer permitted for the things of the natural memory to be reproduced, they are more stupid than others, and this by reason that they are separated from the Divine.

564. There are two kinds of dominion, one is of love towards the neighbour, and the other is of self-love: these two dominions in their essence are altogether opposed to each other: he who exercises rule from neighbourly love, is desirous to promote the good of all, and loves nothing more than uses, thus to serve others, (by serving others is meant to will what is good to others, and to perform uses, whether it be to the church, or to a man's country, or to a society, or to a fellow-citizen); this is his love, and this the de-

light of his heart: so far also as he is exalted to dignities above others, so far he is glad, yet not for the sake of the dignities, but for the sake of uses, which he is then enabled to perform in more abundance and a greater degree; such dominion prevails in the heavens: but he who exercises rule from the love of self, wills good to no one but to himself alone, so that the uses which he performs are for the sake of self-honour and glory, which to him are the only uses: when he serves others, it is with the view that he may himself be served, honoured, and exalted to dominion; he courts dignities not for the sake of the good offices which are to be performed to his country and to the church, but that he may be in eminence and glory, and thence in the delight of his heart. The love of dominion remains also with every one after life in the world; but to those who have exercised rule from neighbourly love, dominion is also entrusted in the heavens, yet in this case it is not they who exercise rule, but the uses which they love, and when uses rule, the Lord rules: but they who in the world have been in dominion under the influence of self-love, after life in the world are in hell, and are there vile slaves: I have seen the mighty ones, who in the world have exercised dominion, rejected amongst the most vile, and some amongst them in excrementitious places there.

565. But as to what concerns the love of the world, this love is not opposed to heavenly love in so great a degree, inasmuch as it does not conceal in it so great evils. The love of the world consists in a man's desiring to secure to himself the wealth of others by every kind of art, and in setting his heart on riches, and in suffering the world to draw him back and withdraw him from spiritual love, which is love towards his neighbour, thus from heaven and from the Divine. But this love is manifold; there is the love of wealth for the sake of being exalted to honours, which alone are loved; there is the love of honours and dignities with a view to the increase of wealth; there is a love of wealth for the sake of various uses which give delight in the world; there is the love of wealth merely for the sake of wealth, as is the case with the avaricious; and so forth: the end, for the sake of which wealth is sought, is called its use, and it is the end or use from which the love takes its quality; for the love is of such a quality as the end regarded is, and all other things only serve it as means.

What is meant by Infernal Fire, and what by Gnashing of Teeth.

566. What eternal fire is, and gnashing of teeth, which are mentioned in the Word as the portion of those who are in hell, has as yet been known scarcely to any one, by reason that mankind have thought materially concerning those things which are written in the Word, not being acquainted with its spiritual sense, wherefore by fire some have understood material fire, some, torment in general, some, the pangs of conscience, and some have supposed that it is spoken of merely to impress the wicked with terror: and by gnashing of teeth, some have understood such gnashing, some, only a horror, such as is excited by the sound of such collision of the teeth. But he who is acquainted with the spiritual sense of the Word, may know what eternal fire is, and what the gnashing of teeth; for in every expression, and in every sense of expressions, in the Word, there is contained a spiritual sense, since the Word, in its bosom, is spiritual, and what is spiritual cannot be expressed otherwise than naturally before man, because man is in the natural world, and thinks from the things of that world. What therefore eternal fire is, and the gnashing of teeth, into which evil men come as to their spirits after death, or which their spirits, which are then in the spiritual world, suffer, shall be shown in what now follows.

567. There are two origins of heat, one from the sun of heaven, which is the Lord, and the other from the sun of the world; the heat which is from the sun of heaven, or the Lord, is spiritual heat, which in its essence is love [see above, n. 126 to 140]; but the heat from the sun of the world is natural heat, which in its essence is not love, but serves spiritual heat or love for a receptacle: that love in its essence is heat, may be manifest from the heating of the mind [*animus*], and thence of the body, from love, and according to its degree and quality, which man alike experiences in winter as in summer; also from the heating of the blood: that natural heat, which exists from the sun of the world, serves spiritual heat for a receptacle, is manifest from the heat of the body, which is excited by the heat of its spirit, and serves as its substitute in the body; especially from vernal and summer heat with animals of every kind, which then return every year to their loves; not that this latter heat produces the effect, but because it disposes their bo-

dies to receive the heat which flows-in also with them from the spiritual world, for the spiritual world flows-in into the natural as cause into effect: he who believes that natural heat produces their loves, is much deceived, for there is an influx of the spiritual world into the natural world, and not of the natural world into the spiritual, and all love, inasmuch as it is of the life itself, is spiritual: he, also, who believes that any thing exists in the natural world without the influx of the spiritual world, is likewise deceived, for what is natural exists and subsists only from what is spiritual: the subjects also of the vegetable kingdom derive their germinations from influx out of that world, the natural heat, which prevails in the season of spring and summer, only disposing the seeds into their natural forms, by expanding and opening them, so that influx from the spiritual world may there act as a cause. These remarks are made to the intent that it may be known, that there are two kinds of heat, viz. spiritual and natural, and that spiritual heat is from the sun of heaven, and natural heat from the sun of the world, and that influx and consequent co-operation present the effects which appear before the eyes of men in the world.*

568. The spiritual heat appertaining to man is the heat of his life, because, as was said above, in its essence it is love; this heat is what is meant, in the Word, by fire; love to the Lord and neighbourly love being meant by heavenly fire, and self-love and the love of the world by infernal fire.

569. Infernal fire or love exists from the same origin as heavenly fire or love, viz. from the sun of heaven, or the Lord, but it is made infernal by those who receive it: for all influx from the spiritual world varies according to reception, or according to the forms into which it flows, just as heat and light from the sun of the world is so varied; the heat thence derived flowing-in into shrubberies and beds of flowers produces vegetation, and likewise draws forth grateful and sweet odours, but the same heat flowing-in into excrementitious and cadaverous substances, produces putrefaction, and draws forth stinking and nasty smells; in like manner the light from the same sun, in one subject, produces beautiful and pleasing

* That there is an influx of the spiritual world into the natural world, n. 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626. That there is influx also into the lives of animals, n. 5850. And likewise into the subjects of the vegetable kingdom, n. 3648. That this influx is a continual endeavour of acting according to divine order, n. 6211 at the end.

colours, in another, such as are ugly and unpleasant: the case is similar in regard to heat and light from the sun of heaven, which is love: when heat or love from that source flows into good, as with good men and spirits, and also with angels, it fructifies their good, but when it flows-in with the wicked, it is attended with a contrary effect, for their evils either suffocate it or pervert it; in like manner the light of heaven, when it flows-in into the truths of good, gives intelligence and wisdom, but when it flows-in into the falses of evil, it is there turned into insanities and phantasies of various kinds. Thus in all cases it manifests itself according to reception.

570. Inasmuch as infernal fire is the love of self and of the world, it is therefore every lust which is the result of those loves, inasmuch as lust is love in its continuity, for what a man loves, this he continually lusts after; and it is likewise delight, for what a man loves or lusts after, when he obtains it, he perceives delightful, nor is delight of heart communicated to man from any other source: infernal fire, therefore, is the lust and delight which spring from those two loves as from their origins. The evils derived from those loves are contempt of others, enmity and hostility against those who do not favour them, envy, hatred, and revenge, and, as the results of these, savageness and cruelty; and with regard to the Divine, they consist in denial, and thence in contempt, derision, and blaspheming, of the holy things appertaining to the church, which evils after death, when man becomes a spirit, are turned into anger and hatred against those holy things [see above, n. 562]. And whereas those evils breathe continually the destruction and murder of those whom they account as enemies, and against whom they burn with hatred and revenge, therefore it is the delight of their life to will destruction and murder, and, so far as they cannot effect this, to will to do mischief, to injure, and to exercise cruelty. These are the things which are understood by fire in the Word, where the wicked and the hells are treated of, some passages from which I shall here adduce for confirmation: "*Every one is a hypocrite and an evil doer, and every mouth speaketh folly, because wickedness burneth as a fire, it devoureth the briars and thorns, and kindleth the thickets of the forest, and they elevate themselves with the elevation of smoke, and the people are become the food of fire, no man spareth his brother*," Isaiah ix. 17, 18, 19: "*I*

will give prodigies in heaven and in earth, blood, and fire, and pillars of smoke, the sun shall be turned into darkness, Joel ii. 30,31: "*The earth shall become burning pitch, night and day it shall not be extinguished, its smoke shall ascend for ever*," Isaiah xxxiv. 9, 10: "*Behold the day cometh burning like a furnace, and all the proud, and every one that doeth wickedness, shall be stubble, and the day that cometh shall inflame them*," Mal. iv. 1: "*Babylon is become the habitation of demons, they that saw the smoke of her burning cried, the smoke ascendeth for ages of ages*," Rev. xviii. 2,18; chap. xix. 2: "*He opened the pit of the abyss, whence came up smoke from the pit, as the smoke of a great furnace, and the sun was obscured, and the air, by the smoke of the pit*," Rev. ix. 2: "*Out of the mouth of the horses went forth fire, smoke, and sulphur; by these were slain the third part of men, by the fire, by the smoke and by the sulphur*," Rev. xi. 17 18: "*He who adoreth the beast, shall drink of the wine of the anger of God mixed with new wine in the cup of His anger, and shall be tormented with fire and sulphur*," Rev. xiv. 9. 10: "*The fourth angel poured out his vial into the sun, and it was given him to burn men with heat by the fire, therefore men were scorched with a great heat*," Rev. xvi. 9: "*They were cast into a lake burning with fire and sulphur*," Rev, xix. 20; chap. xx. 14, 15; chap. xxi 8: "*Every tree that bringeth not forth good fruit shall be cut down and cast into the fire*," Matt. iii. 10, Luke iii. 9: "*The Son of Man shall send His angels, who shall gather together out of His kingdom all things that offend, and those who do iniquity, and shall send them into the chimney of fire*, Matt. xiii. 41, 42, 50. "*The king shall say to those who are on the left hand, depart from me ye cursed into everlasting fire, prepared for the devil and his angels*," Matt. xxv. 41: "*They shall be sent into everlasting fire, into the gehenna of fire, where their worm shall not die, and the fire shall not be quenched*," Matt. xviii. 8, 9: Mark ix. 43 to 49: "*The rich man in hell said to Abraham, that he was tormented in flame*," Luke xvi. 24. In these and in several other passages, by fire is meant the lust which is of self love and the love of the world, and by the smoke thence issuing is understood the false derived from evil.

571. Inasmuch as the lust of doing evils, which originate in the love of self and of the world, is understood by infernal fire, and since such is the lust of all in the hells [see the foregoing article], therefore likewise, when the hells are opened, there is seen as it were a fiery appearance, which smokes, such as is usually seen in

buildings on fire, a dense fiery appearance exhaling from the hells where self love prevails, and a flaming appearance from the hells where the love of the world prevails. But when they are closed, this fiery appearance is not seen, but in its place an appearance like a dark mass of condensed smoke; nevertheless that fiery principle still rages within, as is also perceivable from the heat thence exhaling, which heat is like what arises from the burnt ruins after a fire, in some places as from a heated furnace, and in others as from the heat of a bath, which heat, when it flows-in with man, excites in him lusts, and with evil men hatred and revenge, and with the sick insanities. Such is the fire, or such the heat, appertaining to those who are in the above mentioned loves, inasmuch as they are tied, as to their spirits, to those hells, even whilst they live in the body. It is however to be noted, that they who are in the hells are not in fire, but that the fire is an appearance; for they are not sensible there of any burning, but only of a heat such as they before experienced in the world; the appearance of fire is from correspondence, for love corresponds to fire, and all things which appear in the spiritual world appear according to correspondences.

572. It is to be observed, that the above fire, or infernal heat, is turned into intense cold, when heat from heaven flows-in, and in this case the infernal inhabitants shiver like those who are seized with a cold fever, and they are likewise inwardly tormented; and the reason of this is, because they are altogether in opposition to the Divine, and the heat of heaven, which is divine love, extinguishes the heat of hell, which is the love of self, and with it the fire of their life, whence comes such cold and consequent shivering, and likewise torment; on this occasion likewise thick darkness ensues there, and hence infatuation and blindness. But this rarely is the case, only when violent outrages are to be appeased, in consequence of their increasing beyond due measure.

573. Inasmuch as by infernal fire is meant every lust to do evil flowing forth from the love of self, hence also by the same fire is meant torment such as has place in the hells; for the lust derived from that love is the lust of hurting others who do not honour, venerate, and worship the subject of it, and in proportion to the anger thence conceived, and to the hatred and revenge proceeding from such anger, is the lust of exercising cruelty towards them; and when such lust prevails in every one in a society, which is restrain-

ed by no external bonds, such as the fear of the law, and of the loss of reputation, of honour, of gain, and of life, in such case every one, under the impulse of his own evil, rushes upon another, and so far as he prevails, also subjugates and reduces the rest under his dominion, and from delight exercises cruelty towards those who do not submit themselves: this delight is altogether conjoined with the delight of exercising rule, insomuch that they are in a similar degree, since the delight of doing harm is in enmity, envy, hatred, and revenge, which are the evils of that love, as was said above. All the hells are such societies, wherefore every one there carries hatred in his heart against another, and from hatred bursts forth into cruelty, so far as he prevails. These cruelties, and the torments thence arising, are also understood by infernal fire, for they are the effects of lusts.

574. It was shown above, n. 548, that an evil spirit of his own accord casts himself into hell, wherefore also it may be expedient to say, in a few words, whence this comes to pass, when yet in hell there are such torments. From every hell there exhales a sphere of the lusts which prevail in its inhabitants; when this sphere is perceived by him who is in similar lust, he is affected at heart, and is filled with delight, for lust and its delight make one, inasmuch as what any one lusts after, this is delightful to him; hence it is that the spirit turns himself in that direction, and from delight of heart lusts to move in the same direction; for he does not as yet know that it is attended with such torments, and he who knows this, is still led to lust to move in that direction; for no one in the spiritual world can resist his own lust, inasmuch as the lust is of his own love, and love is of his will, and will is of his nature, and every one there acts under the impulse of his nature. When therefore a spirit of his own accord, or from his own freedom, directs his course to his own hell, and enters it, on this occasion at first he is received in a friendly manner, and is led thus to believe that he is come amongst friends, but this only continues for some hours; in the mean time he is explored as to the quality of his cunning, and hence as to the quality of his power: when this exploration is made, they begin to infest him, and this by various methods, and successively with greater severity and vehemence, which is effected by introduction more interiorly and deeply into hell, for in proportion as the hell is more interior and deeper, the spirits are more malignant: after infestations they begin to exercise cruelty towards him

by punishments, and this until he is reduced to the state of a slave. But whereas rebellious motions continually exist there, inasmuch as every one is there willing to be greatest, and burns with hatred against others, hence come new outrages: thus one scene is changed into another, wherefore they who were made slaves, are taken out, that they may afford aid to some new devil to subjugate others, on which occasion they who do not submit themselves, and yield implicit obedience, are again tormented by various methods; and so they go on continually. Such torments are the torments of hell, which are called infernal fire.

575. But gnashing of teeth is the continual dispute and combat of falses with each other, consequently of those who are in falses, conjoined likewise with contempt of others, with enmity, mockery, ridicule, blaspheming, which evils likewise burst forth into various kinds of butchery; for every one fights in favour of his own false, and calls it truth. These disputes and combats are heard out of those hells like gnashing of teeth, and are likewise turned into gnashing of teeth when truths from heaven flow-in thither. In those hells are all they who have acknowledged nature and denied a Divine, in the deeper hells they who have confirmed themselves in such acknowledgement and denial. The generality of these, inasmuch as they are incapable of receiving any light from heaven, and consequently of seeing any thing inwardly in themselves, are on this account corporeal sensual spirits, or such as believe nothing but what they see with their eyes and touch with their hands, hence all the fallacies of the senses are to them truths, under the influence of which they also dispute: it is from this ground that their disputes are heard like gnashing of teeth, for all falses in the spiritual world are grating, and the teeth correspond to ultimate things in nature, and likewise to the ultimate things appertaining to man, which are corporeal sensual.* That in the hells there is gnashing of teeth, see Matt. viii. 12; chap. xiii. 42, 50; chap. xxii. 13; chap. xxiv. 51; chap. xxv. 30. Luke xiii. 28.

* Concerning the correspondence of the teeth, n. 5565 to 5568. That they correspond to the teeth who are merely sensual, and have scarce any thing of spiritual light, n. 5565. That tooth, in the Word, signifies the sensual principle, which is the ultimate of the life of man, n. 9052, 9062. That gnashing of teeth in the other life arises from those, who believe that nature is every thing, and the Divine nothing, n. 5568.

Concerning the Malice and wicked Arts of Infernal Spirits.

576. The superior excellence of spirits in comparison with men, may be seen and comprehended by every one who thinks interiorly, and is at all acquainted with the operation of his own mind: for man, in a moment of time, can weigh, revolve upon, and form conclusions concerning more subjects, than he can utter and express in writing in half an hour: hence it is evident what superior excellence man has when he is in his spirit, consequently when he becomes a spirit; for it is the spirit which thinks, and it is the body by which the spirit expresses its thoughts in speaking or writing. Hence it is that the man who becomes an angel after death, is in intelligence and wisdom ineffable in respect to what he possessed during his life in the world; for his spirit, when he lived in the world, was bound to the body, and by the body was in the natural world; wherefore what he then thought spiritually flowed into natural ideas, which are respectively common, gross, and obscure, and are not receptive of innumerable things which are of spiritual thought, and likewise involve them in the densities arising from worldly cares: it is otherwise when the spirit is released from the body, and comes into its spiritual state, as is the case when it passes out of the natural into the spiritual world, which is proper to it; that on this occasion its state as to thoughts and affections immensely excels its former state, is evident from what has been now said: hence it is that the angels think things ineffable and inexpressible, consequently such as cannot enter into the natural thoughts of man; when yet every angel was born a man, and has lived as a man, when he seemed to himself to be no wiser than any other man like himself.

577. In the same degree in which wisdom and intelligence prevail amongst the angels, wickedness and cunning prevail also amongst infernal spirits, for the case is similar, inasmuch as the spirit of man, when it is released from the body, is in its own good or in its own evil, an angelic spirit in his own good, and an infernal spirit in his own evil: for every spirit in his own good or his own evil, because he is his own love, as has been frequently said and shown above; wherefore as an angelic spirit thinks, wills, speaks and acts from his own good, so does an infernal spirit from his own evil; and to think, to will, to speak, and to act, from evil itself, is to do

so from all things which are in evil: it was otherwise when he lived in the body, at which time the evil of the spirit of the man was in bonds, which bind every man, arising from the law, from gain, from honour, from reputation, and from the fear of losing them, wherefore the evil of his spirit could not then burst forth, so as to manifest itself as to its interior quality; besides at that time also the evil of the spirit of the man lay wrapped up and veiled in external probity, sincerity, justice, and the affection of truth and good, which a man of such a character made a pretence of and feigned for the sake of the world, under which semblances the evil lay so concealed, and in such obscurity, that he scarcely knew himself that his spirit contained so much wickedness and cunning, thus that in himself he was such a devil as he becomes after death, when his spirit comes into itself, and into his own nature. Such wickedness then manifests itself as to exceed all belief; there are thousands of evils which then burst forth from evil itself, amongst which also are such as cannot be expressed in the words of any language: it has been given me to know their quality by much experience, and likewise to apperceive it, inasmuch as it has been granted me by the Lord to be in the spiritual world as to the spirit, and at the same time in the natural world as to the body. This I can testify, that their wickedness is so great, that it is impossible to describe even a thousandth part of it: and likewise, that unless the Lord protected man, it would not be possible for him ever to be rescued from hell; for there are attendant on every man both spirits from hell, and angels from heaven, [see above n. 292, 293], and the Lord cannot protect man, unless man acknowledges a Divine, and unless he lives a life of faith and charity, for in any other case he averts himself from the Lord, and turns himself to infernal spirits, and thus becomes tainted as to his spirit with similar wickedness: nevertheless man is continually withdrawn by the Lord from the evils which, from consociation with those spirits, he applies and as it were attracts to himself, if not by internal bonds, which are those of conscience, and which are not received if he denies a Divine, still by external bonds, which, as was said above, are fears on account of the law and its penalties, and on account of the loss of gain, and the privation of honour and reputation: such a man may indeed be withdrawn from evils by the delights of his love, and by the fear of the loss and privation

of them, but he cannot be brought into spiritual goods, for so far as he is brought into these, so far he meditates cunning and deceit, by assuming appearances and pretences of what is good, sincere, and just, with a view to persuade, and thus to deceive; this cunning adds itself to the evil of his spirit, and forms that evil, and gives it a quality agreeable to the nature of such cunning.

578. The worst of all are they who have been in evils from the love of self, and who at the same time inwardly in themselves have acted from deceit, inasmuch as deceit enters more thoroughly into the thoughts and intentions, and infects them with poison, and thus destroys all the spiritual life of man: the generality of these are in the hells to the back, and are called genii, and it is their delight in those hells to make themselves invisible, and to flutter about others like phantoms, and secretly to infuse evils, which they scatter round them as vipers scatter poison: these are direfully tormented more than the rest. But they who are not deceitful, and who have not been ensnared by malignant craftiness, and yet are in the evils derived from the love of self, are also in the hells to the back, but not in so deep ones. They, on the other hand, who have been in evils derived from the love of the world, are in the hells in front, and are called spirits; these are not such evils, that is, are not so addicted to hatred and revenge, as those who are in evils grounded in the love of self, consequently neither have they such malice and cunning, wherefore also their hells are milder.

579. It has been granted me by experience to know what is the quality of wickedness amongst those who are called genii: genii do not operate and flow-in into the thoughts, but into the affections; these they apperceive, and smell them out, as dogs do wild beasts in a forest; good affections, when they apperceive them, they turn instantly into evil affections, leading and bending them in a wonderful manner by the delights of another, and this so clandestinely, and with such malignant art, that the other knows nothing of the matter, guarding cunningly against any thing entering into the thought, inasmuch as thus they are made manifest: they are seated with man beneath the hinder part of the head. These in the world have been men of such a character, as captivated the minds of others cunningly, leading and persuading them by the delights of their affections or lusts. But they are driven by the Lord from every man of whose reformation there is any hope, for they are of such a quality that they are able not only to destroy

the conscience, but also to excite in man his hereditary evils, which otherwise lie concealed; wherefore to prevent man from being led into those evils, it is provided of the Lord, that these hells should be altogether closed; and when any man after death, who is of such a character, comes into the other life, he is instantly cast in their hell: the inhabitants also, when they are viewed as to their deceit and craftiness, appear as vipers.

580. What is the quality of the wickedness appertaining to infernal spirits, may be manifest from their nefarious arts, which are so numerous, that to enumerate them would fill a volume, and to describe them, several volumes; those arts are almost all of them unknown in the world. ONE GENUS relates to the abuse of correspondences: A SECOND, to the abuses of the ultimates of divine order: A THIRD, to communication and influx of thoughts and affections, by conversions, by inspections, and by other spirits out of themselves, and by those sent from themselves: A FOURTH, to operations by phantasies: A FIFTH, to ejections out of themselves, and consequent presence in a place different from that in which they are with the body: A SIXTH, to pretences, persuasions, and lies. Into these arts the spirit of a wicked man comes of itself, when it is released from its body, for they are inherent in the nature of its evil, in which it then is. By these arts they torment each other in the hells; but since they are all of them, except those which are effected by pretences, persuasions, and lies, unknown in the world, I shall not here describe them specifically, as well because they would not be comprehended, as because they are nefarious.

581. The reason why torments in the hells are permitted by the Lord, is, because evils cannot otherwise be restrained and subdued: the only medium of restraining and subduing them, thus of keeping the infernal crew in bonds, is the fear of punishment; there is no other medium given, for without the fear of punishment and torment evil would burst forth into madness, and the whole [universe] would be dispersed, as a kingdom on earth, where there is no law and no punishment.

CONCERNING THE APPEARANCE, SITUATION, AND PLURALITY OF THE HELLS.

582. In the spiritual world, or in the world where spirits and angels are, similar things appear as in the natural world, or that

where men are, so similar, that as to the external aspect there is no difference; plains appear there, also mountains, hills, and rocks, and between them vallies, moreover also waters, and several other things which are seen on earth: nevertheless all those things are from a spiritual origin, wherefore they appear before the eyes of spirits and angels, and not before the eyes of men, because men are in the natural world; and the spiritual see those things which are from a spiritual origin, and the natural those things which are from a natural origin, wherefore man with his eyes cannot in any wise see the things which are in the spiritual world, unless it be granted him to be in the spirit, except after death, when he becomes a spirit; on the other hand, also, an angel and spirit cannot see any thing in the natural world, unless they be attendant upon a man to whom it is given to discourse with them; for the eyes of man are accommodated to the reception of the light of the natural world, and the eyes of angels and spirits are accommodated to the reception of the light of the spiritual world, and yet both have eyes altogether similar to look at. That the spiritual world is of such a quality, the natural man cannot comprehend, and least of all the sensual man, who is one that believes nothing but what he sees with the eyes of the body, and touches with its hands, consequently what he takes in by the sight and touch, and since he thinks from those things, therefore his thought is material, and not spiritual. Such being the similitude between the spiritual world and the natural world, therefore man after death still fancies that he is in the world where he was born, and from which he has departed; for which reason, also, death is called only a translation from one world to another like it. That such is the similitude of both worlds, may be seen above, where representatives and appearances in heaven were treated of, n. 170 to 176.

583. In the more elevated places of the spiritual world are the heavens; in the low ones is the world of spirits; beneath the latter and the former are the hells. The heavens do not appear to the spirits who are in the world of spirits, except when their interior sight is opened, yet they occasionally appear as mists or as bright clouds; the reason is, because the angels of heaven are in an interior state as to intelligence and wisdom, thus above the sight of those who are in the world of spirits. But the spirits, who are in the plains and vallies, see each other, yet when they are separated there, as is the case when they are let into their interiors, the

evil spirits do not see the good, but the good can see the evil, nevertheless they turn themselves away from them, and spirits who turn themselves away become invisible. But the hells do not appear, inasmuch as they are closed, only the entrances, which are called gates, when they are opened to let in other similar spirits. All the gates to the hells are open from the world of spirits, and none from heaven.

584. The hells are every where, both under mountains, hills, and rocks, and also under plains and vallies: the apertures or gates to the hells, which are under the mountains, hills, and rocks, appear to the sight like holes and clefts of the rocks, some stretched out wide and large, some strait and narrow, some rugged: all of them, when they are inspected, appear shady and dusky; but the infernal spirits, who are in them, are in such a luminous principle as arises from a fire of coals: to the reception of that lumen their eyes are accommodated, and this by reason that, whilst they lived in the world, they were in thick darkness as to divine truths, by denying them, and as it were in lumen as to falses, by affirming them, whence the sight of their eyes was so formed; hence likewise it is, that the light of heaven is thick darkness to them, wherefore when they come out of their dens, they see nothing; from which circumstances it was made clearly evident, that man so far comes into the light of heaven, as he acknowledges a Divine, and confirms in himself the things which relate to heaven and the church; and that he so far comes into the thick darkness of hell, as he denies a Divine, and confirms in himself those things which are contrary to the things of heaven and of the church.

585. The apertures or gates to the hells, which are beneath the plains and vallies, appear of different aspects, some like to those which are beneath the mountains, hills, and rocks, some like dens and caverns, some like great chasms and whirlpools, some like bogs, and some like lakes of waters: all are covered, nor are they opened except when evil spirits from the world of spirits are cast in thither; and when they are opened, there is an exhalation thence either like that of fire with smoke, such as appears in the air from buildings on fire, or like flame without smoke, or like soot, such as comes from a chimney on fire, or like a mist and thick cloud: I have heard that the infernal spirits do not see those things, nor are sensible of them, because when they are in them they are as in their own atmosphere, and thus in the delight of their life, and this

by reason that those things correspond to the evils and falses in which they are, viz. fire to hatred and revenge, smoke and soot to the falses thence derived, flame to the evils of the love of self, and a mist and thick cloud to the falses therein originating.

586. It has also been granted me to look into the hells, and to see what is their quality within, for when it is well-pleasing to the Lord, a spirit and angel, who is above, may penetrate by sight into the places beneath, and explore their quality, notwithstanding the coverings; thus likewise it has been granted me to look into them. Some hells appear to the view like caverns and dens in rocks tending inwards, and hence likewise into the deep obliquely or diametrically. Some hells appear to the view like caves and dens, such as wild beasts inhabit in forests: some like to arched caverns and holes such as are seen in mines, with caves towards the lower parts: some hells are triplicate, the superior ones within appearing in thick darkness, because inhabited by those who are in the falses of evil, but the inferior ones appearing fiery, because inhabited by those who are in the evils themselves; for thick darkness corresponds to the falses of evil, and fire to the evils themselves; for in the deeper hells are those who have acted interiorly from evil, but in the less deep are those who have acted exteriorly, that is, from the falses of evil. In some hells there is an appearance as of the ruins of houses and cities after fires, in which ruins the infernal spirits dwell, and conceal themselves. In the milder hells there is an appearance as of rude cottages, in some cases contiguous, having the aspect of a city with lanes and streets; within in the houses are infernal spirits, engaged in continual quarrels, enmities, blows, and butcherings; in the streets and lanes robberies and depredations are committed. In some of the hells there are mere brothels, which are disgusting to the sight, filled with every kind of filth and excrement. There are likewise thick forests, in which the infernal spirits wander like wild beasts, and where likewise there are subterraneous dens, into which they fly who are pursued by others. There are likewise wildernesses, where nothing is to be seen but what is barren and sandy, and in some places shaggy rocks in which are caverns, in some places also huts: into these wildernesses are cast out from the hells such as have suffered every extremity, especially they who in the world had been more cunning than others in attempting and contriving art and deceit; the last of them is such a life.

587. As to what concerns the specific situation of the hells, it cannot be known by any one, not even by the angels in heaven, but by the Lord alone; yet their situation in general is known from the quarters in which they are: for the hells, like the heavens, are distinguished as to the quarters, and the quarters in the spiritual world are determined according to loves, for all the quarters in heaven commence from the Lord as a sun, who is the east; and whereas the hells are opposite to the heavens, their quarters commence from the opposite, thus from the west, on which subject see the article concerning the four quarters in heaven, n. 141 to 153: hence it is that the hells in the western quarter are the worst of all and most horrible, and that they are worse and more horrible as they are more remote from the east, thus by degrees successively: in those hells are they who in the world have been in the love of self, and thence in contempt of others, and in enmity against all who did not favour themselves, also in hatred and revenge against those who did not venerate and worship them: in the most remote hells in that quarter are they who have been of the Roman Catholic religion, as it is called, and have been willing to be worshipped as gods, and have thence burned with hatred and revenge against all who did not acknowledge their power over the souls of men and over heaven; they cherish the same disposition, that is, similar hatred and revenge, against those who oppose them, as they cherished in the world, it being their greatest delight to exercise cruelty; but this delight in the other life is turned against themselves; for in the hells of such, with whom the western quarter is replete, one rages against another who derogates from his divine power; but upon this subject more will be said in a small work concerning *the Last Judgment and the destruction of Babylon*. Nevertheless, in what manner the hells are arranged in that quarter cannot be known, only that the most direful hells of that genus are to the sides towards the northern quarter, and the less direful towards the southern quarter; thus the direfulness of the hells decreases from the northern quarter to the southern, and likewise by degrees towards the east: to the east are they who have been haughty, and have not believed in a Divine, but still have not been in such hatred and revenge, nor in such deceit, as they who are in a greater depth there in the western quarter. In the eastern quarter at this day there are no hells, those which were there being translated to the western quarter in front. The hells in the northern and south-

ern quarter are several, and in them are they who, whilst they lived, were in the love of the world, and hence in various kinds of evils, such as enmity, hostility, theft, robbery, cunning, avarice, unmercifulness; the worst hells of that genus are in the northern quarter, the milder in the southern; their direfulness increases as they are nearer to the western quarter, and likewise as they are more remote from the southern, and it decreases towards the eastern quarter, and also towards the southern. Behind the hells which are in the western quarter, are dark forests, in which the malignant spirits wander like wild beasts; in like manner behind the hells in the northern quarter. But behind the hells in the southern quarter are the wildernesses, which were treated of just above. So far respecting the situation of the hells.

588. As to what concerns the plurality of the hells, they are as many in number as are the angelic societies in the heavens, inasmuch as to every heavenly society an infernal society corresponds in the way of opposition: that the heavenly societies are innumerable, and all discriminated according to the goods of love, of charity, and of faith, may be seen in the article concerning the societies of which the heavens consist, n. 41 to 50; and in the article concerning the immensity of heaven, n. 415 to 420; the case therefore is the same with the infernal societies, which are discriminated according to the evils opposite to the above goods. Every evil is of infinite variety, like every good; that this is the case, cannot be conceived by those who have only a simple idea concerning every evil, as concerning contempt, concerning enmity, concerning hatred, concerning revenge, concerning deceit, and concerning other similar evils, but let them know that every one of those evils contains so many specific differences, and so many differences still more specific or particular, that a volume would not suffice to enumerate them; the hells are so ordinately distinguished according to the differences of every evil, that nothing can be more ordinate and more distinct: hence it may be manifest that they are innumerable, one near another, and one remote from another, according to the differences of evils in general, in species, and in particular. There are likewise hells beneath hells; there are communications of some by passages, and there are communications of several by exhalations and this altogether according to the affinities of one genus and one species of evil with others. How great the number of the hells is, has been given me to know from this circumstance, that

there are hells under every mountain, hill, and rock, and likewise under every plain and valley, and that they extend themselves beneath in length, breadth, and depth; in a word, the whole heaven, and the whole world of spirits, are as it were excavated beneath, and under them is a continual hell. So far concerning the plurality of the hells.

Concerning the Equilibrium between Heaven and Hell.

589. With a view to the existence of any thing, it is necessary that there be an equilibrium of all things, since without equilibrium there is neither action nor re-action; for equilibrium is the result of two forces, one of which acts, and the other re-acts, and the rest occasioned by similar action and re-action is called equilibrium. In the natural world there is an equilibrium in all and singular things, in general in the atmospheres themselves, in which inferiors re-act and resist, in proportion as superior ones act and are incumbent: in the natural world also there is an equilibrium between heat and cold, between light and shade, and between dryness and moisture, the middle temperature being their equilibrium: there is likewise an equilibrium in all the subjects of the three kingdoms of nature, the mineral, the vegetable, and the animal; for without an equilibrium in those kingdoms nothing exists and subsists, there being every where as it were an endeavour *(conatus)* acting on one part and re-acting on the other. All existence, or every effect, is produced in equilibrium, but it is produced by this circumstance, that one force acts, and another suffers itself to be acted upon, or that one force by acting flows-in, and another receives and yields in agreement with it. In the natural world, that which acts, and that which re-acts, is called force, and likewise endeavour or effort *(conatus)*; but in the spiritual world that which acts and which re-acts is called life and will; life in that world is a living force, and will is a living endeavour *(conatus)*, and the equilibrium itself is called freedom: spiritual equilibrium therefore, or freedom, exists and subsists between good acting on one part, and evil re-acting on the other part, or between evil acting on one part and good re-acting on the other part; the equilibrium between good acting and evil re-acting is such as appertains to the good, but the equilibrium between evil acting and good re-acting is such as appertains to the

evil: the reason why spiritual equilibrium is between good and evil, is, because the all of the life of man has reference to good and to evil, and the will is the receptacle of both: there is likewise an equilibrium between what is true and what is false, but this depends on the equilibrium between what is good and what is evil: the equilibrium between what is true and what is false is like the equilibrium between light and shade, which operate upon the subjects of the vegetable kingdom in proportion as heat and cold are in the light and shade; that light and shade of themselves produce no operation, but that heat produces it by them, may be manifest from the similarity between light and shade in the time of winter and in the time of spring: the comparison of what is true and false with light and shade is grounded in correspondence, for what is true corresponds to light, what is false to shade, and heat to the good of love; and likewise spiritual light is truth, spiritual shade is the false, and spiritual heat is the good of love, on which subject see the article where the light and heat in heaven are treated of, n. 126 to 140.

590. There is a perpetual equilibrium between heaven and hell, for from hell there continually exspires and ascends an endeavour *(conatus)* to do evil, and from heaven there continually exspires and descends an endeavour to do good: the world of spirits is in this equilibrium, which world is in the midst between heaven and hell, as may be seen above, n. 421 to 431. The reason why the world of spirits is in that equilibrium, is, because every man after death first enters into the world of spirits, and is there kept in a similar state to that in which he was in the world, which could not be the case unless the most exact equilibrium prevailed there; for by this all are explored as to their quality, being left there to their freedom, such as they lived in during their abode in the world: spiritual equilibrium is the freedom appertaining to man and spirit, as was said just above, n. 589. The quality of every one's freedom is there discovered by the angels in heaven through communication of affections and thoughts from heaven; and it appears visible to the sight before angelic spirits by the ways in which they go; they who are good spirits go in the ways which have a direction towards heaven, but evil spirits go in the ways which have a direction towards hell: ways actually appear in that world, which also is the reason why ways, in the Word, signify truths which lead to good, and, in the opposite sense, falses which lead to evil; and

hence also it is that to go, to walk, and to journey, in the Word, signify progressions of life* : such ways it hath often been granted me to see, and likewise the goings and walkings of spirits upon them freely according to their affections and thoughts thence derived.

591. The reason why evil continually exspires and ascends out of hell, and why good continually exspires and descends out of heaven, is, because a spiritual sphere encompasses every one, and that sphere flows forth and issues from the life of the affections and thoughts thence derived ;† and whereas such a sphere of life flows forth from every one, it hence flows forth also from every heavenly society, and from every infernal society, consequently from altogether, that is, from the whole heaven and from the whole hell : the reason why good flows forth from heaven, is, because all in heaven are in good ; and the reason why evil flows forth from hell, is, because all in hell are in evil : the good which is from heaven is all from the Lord, for the angels, who are in the heavens, are all withheld from their proprium, and are kept in the proprium of the Lord, which is essential good ; but the spirits, who are in the hells are all in their own proprium, and the proprium of every one is nothing but evil, and since it is nothing but evil, it is hell.‡ From these considerations it may be manifest, that the equilibrium in which the angels are held in the heavens, and spirits in the hells, is not as the equilibrium in the world of spirits ; the

* That to journey, in the Word, signifies a progressive principle of life, in like manner to go, n. 3335, 4375, 4554, 4585, 4882, 5493, 5606, 5996, 8345, 8397, 8417, 8420, 8557. That to go and to walk with the Lord denotes to receive spiritual life, and to live with Him, n. 10567. That to walk denotes to live, n. 519, 1794, 8417, 8420.

† That a spiritual sphere, which is a sphere of life, flows forth and issues from every man, spirit, and angel, and encompasses them, n. 4464, 5179, 7454, 8630. That it flows forth from the life of their affections and thoughts, n. 2489, 4464, 6206. That spirits are known as to their quality, at a distance, from their spheres, n. 1048, 1053, 1316, 1504. That spheres from the evil are contrary to spheres from the good, n. 1695, 10187, 10312. That those spheres extend themselves far into angelic societies, according to the quality and quantity of good, n. 6598, to 6613, 8063, 8794, 8797. And into infernal societies according to the quality and quantity of evil, n 8794, 8797.

‡ That the proprium [or self hood] of man is nothing but evil, n. 210, 215, 731, 874, 875, 876, 987, 1047, 2307, 2318, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. That the proprium of man is hell appertaining to him, 694, 8480.

equilibrium of the angels in the heavens is the measure in which they have been willing to be in good, or the measure of the good in which they have lived in the world, thus likewise the measure in which they have held evil in aversion; but the equilibrium of the spirits in hell is the measure in which they have been willing to be in evil, or the measure of the evil in which they have lived in the world, thus likewise the measure in which, in heart and spirit, they have been opposed to good.

592. Unless the Lord ruled both the heavens and the hells, there would not be any equilibrium, and if no equilibrium, there would not be either heaven or hell; for all and singular things in the universe, that is, both in the natural world and in the spiritual world, derive consistence from equilibrium; that this is the case, every rational man may perceive, since if there were an over-balance on one part, and nothing of resistance on the other, it is plain to see that both must perish: thus the spiritual world must perish, if good did not re-act against evil, and continually restrain its insurrection; and thus both heaven and hell would perish, and with them the whole human race, unless the Divine alone effected such restraint: it is said, unless the Divine alone effected this restraint, because the proprium of every one, both angel, and spirit, and man, is nothing but evil [see above, n. 591]: wherefore no angels and spirits are able in any wise to resist the evils continually exhaling from the hells, since by virtue of their proprium they all have a continual tendency towards hell. From these considerations it is evident, that unless the Lord alone ruled both the heavens and the hells, no one could be saved. Moreover, all the hells act in unity, for evils in the hells are connected, like goods in the heavens, and no one but the Divine alone, which proceeds only from the Lord, can resist all the hells, which are innumerable, and which act together against heaven, and against all who are in heaven.

593. The equilibrium between the heavens and the hells is diminished and increased according to the number of those who enter heaven and who enter hell, which entrance takes place to the amount of several thousands daily; but to know and perceive this, and to moderate the balance and make it equal, is not in the power of any angel, but of the Lord alone; for the Divine proceeding from the Lord is omnipresent, and observes, in every direction, every degree of preponderance, whereas an angel only sees what is near himself, and hath not even a perception in himself of what is doing in his own society.

594. In what manner all things are arranged in the heavens and in the hells, that all and singular the inhabitants may be in their equilibrium, may in some measure be manifest from what has been said and shown above concerning the heavens and concerning the hells, viz. that all the societies of heaven are arranged most distinctly according to goods, and their genera and species, and all the societies of hell according to evils, and their genera and species; and that beneath every society of heaven there is a corresponding society of hell opposed to it, from which opposite correspondence equilibrium results: wherefore it is continually provided of the Lord that no infernal society shall prevail over a heavenly society, and so far as it begins to prevail, it is restrained by various means, and is reduced to a just measure of equilibrium; these means are several, some only of which, shall be mentioned: some of these have reference to the stronger presence of the Lord; some to the closer communication and conjunction of one society or of several with others; some to the ejection of superfluous infernal spirits into wildernesses; some to the translation of a certain number of those spirits from one hell to another; some to the arrangement of those who are in the hells, which is also effected by various methods; some to the concealment of certain hells under denser and grosser coverings; also to the letting them down to a greater depth; not to mention other means, and also those which are practised in the heavens above them. These observations are made, to the intent that it may in some measure be perceived, that the Lord alone provides for the establishment every where of an equilibrium between good and evil, thus between heaven and hell, for on such an equilibrium is founded the safety of all in the heavens, and of all on the earth.

595. It is to be noted, that the hells are continually assaulting heaven, and endeavouring to destroy it, and that the Lord continually protects the heavens, by withholding the inhabitants from the evils derived from their proprium, and by holding them in the good which is from himself: it has been frequently granted me to perceive the sphere issuing from the hells, which was entirely a sphere of attempts to destroy the Divine of the Lord, and thus heaven: the ebullitions of some hells have also been occasionally perceived, which were attempts to emerge and to destroy; but the heavens, on the other hand, never assault the hells, for the divine sphere proceeding from the Lord is a perpetual endeavour to save all; and

whereas they cannot be saved who are in the hells, inasmuch as all who dwell there are in evil and are against the Divine of the Lord, therefore, as far as is possible, outrages in the hells are subdued, and cruelties are restrained, to prevent their breaking out beyond measure one against another; this also is effected by innumerable means of the divine power.

596. There are two kingdoms into which the heavens are distinguished, viz. the celestial kingdom and the spiritual kingdom, concerning which see above, n. 20 to 28; in like manner there are two kingdoms into which the hells are distinguished, one of which kingdoms is opposite to the celestial kingdom, and the other is opposite to the spiritual kingdom: the former, which is opposite to the celestial kingdom, is in the western quarter, and its inhabitants are called genii; but the latter, which is opposite to the spiritual kingdom, is in the northern and southern quarter, and its inhabitants are called spirits. All who are in the celestial kingdom are in love to the Lord, and all who are in the hells opposite to that kingdom are in the love of self; all, too, who are in the spiritual kingdom are in love towards the neighbour, but all who are in the hells opposite to that kingdom are in the love of the world: hence it appears evident, that love to the Lord and self-love are opposites; in like manner love towards the neighbour and the love of the world. It is continually provided by the Lord, that no influence from the hells opposite to the Lord's celestial kingdom shall be directed towards those who are in the spiritual kingdom, for if this were the case, the spiritual kingdom would perish, the reason of which may be seen above, n. 578, 579. These are the two general equilibriums, which are continually preserved in connexion by the Lord.

That Man is in Freedom through the Equilibrium between Heaven and Hell.

597. The subject of the equilibrium between heaven and hell has been above treated of, and it has been shown that this equilibrium is an equilibrium between the good which is from heaven and the evil which is from hell, thus that it is a spiritual equilibrium, which in its essence is freedom. The reason why a spiritual equilibrium

in its essence is freedom, is, because it is between good and evil, also between what is true and what is false, and these things are spiritual; wherefore to be able to will what is good or evil, and to think what is true or false, and to choose one in preference to the other, is the freedom which is here treated of. This freedom is given to every man by the Lord, nor is it ever taken away; it is indeed, by virtue of its origin, not of man, but of the Lord, because it is from the Lord, nevertheless it is given to man together with life as his own, and this to the intent that man may be reformed and saved, for without freedom there is no reformation and salvation. Every one may see from some rational intuition, that man is at liberty to think ill or well, sincerely or insincerely, justly or unjustly; and likewise that he can speak and act well, sincerely and justly, but not ill, insincerely and unjustly, by reason of spiritual, moral, and civil laws, whereby his external is kept in bonds. From these considerations it is evident, that the spirit of man, which is what thinks and wills, is in freedom, but not so the external of man, which speaks and acts, unless this is in agreement with the above mentioned laws.

598. The reason why man cannot be reformed unless he has freedom, is, because he is born into evils of every kind, which yet must be removed before he can be saved; nor can they be removed, unless he sees them in himself, and acknowledges them, and afterwards ceases to will them, and at length holds them in aversion, on which occasion they are first removed: this cannot be effected unless man be both in good and in evil, for from good he may see evils, but cannot from evil see goods; the spiritual goods which man is capable of thinking, he learns from infancy by reading the Word, and from preaching; and moral and civil goods he learns from a life in the world; this is the primary reason why man ought to be in freedom. Another reason is, because nothing is appropriated to man except what is done from the affection which is of love; other things indeed may enter, but no farther than the thought, and not into the will, and what does not enter even into the will of man does not become his, for thought derives all that it has from memory, but the will derives all that it has from the life itself: nothing is in any case free, which is not from the will, or, what is the same thing, from affection which is of love; for whatsoever a man wills or loves, this he does freely; hence it is the the freedom of man, and the affection which is of his love, or of

will, are one; man therefore has freedom on this account, that he may be affected with truth and good, or love them, and that thus those may be come as his own: in a word, whatsoever does not enter into man in freedom, does not remain, because it is not of his love or will, and those things which are not of the love or will of man, are not of his spirit; for the esse of the spirit of man is love or will, both which terms are used, since what a man loves, this he wills. This now is the reason why man cannot be reformed unless he be in freedom. But more may be seen on the subject of man's freedom in the ARCANA COELESTIA, in the passages quoted below.

599. To the intent that man may be in freedom, with a view to his being reformed, he is conjoined as to his spirit with heaven and with hell: for there are attendant on every man spirits from hell, and angels from heaven; by spirits from hell man is in his own evil, but by angels from heaven man is in good from the Lord; thus he is in spiritual equilibrium, that is, in freedom. That every man has angels from heaven adjoined to him, and spirits from hell, may be seen in the article concerning the conjunction of heaven with the human race, n. 291 to 302.

600. It is to be noted, that the conjunction of man with heaven and with hell is not immediately with them, but mediately by spirits who are in the world of spirits; these spirits are attendant on man, but none from hell itself and from heaven itself; by evil spirits in the world of spirits man is conjoined with hell, and by the good spirits who are there, with heaven: this being the case, the world of spirits is therefore in the midst between heaven and hell, and in that world is equilibrium itself. That the world of spirits is in the midst between heaven and hell, may be seen in the article concerning the world of spirits, n. 421 to 431; and that the equilibrium itself between heaven and hell is there, may be seen in the article immediately preceding, n. 589 to 596. From these considerations it is now evident from whence man derives freedom.

601. It may be expedient to say something further concerning the spirits adjoined to man. An entire society can have communication with another society, and likewise with another individual, wheresoever he is, by a spirit sent forth from the society; this spirit is called the subject of several: the case is similar in regard to man's conjunction with societies in heaven, and with societies in hell, by spirits adjoined to him from the world of spirits. On this

subject see also the ARCANA COELESTIA, in the passages quoted at the close.

602. Lastly, respecting the innate impression [*insitum*], which every man has concerning his life after death, and which is the effect of the influx of heaven with him, it may be expedient to add the following remarks. There were some of the lower classes, who were persons of simplicity, and who in the world had lived in the good of faith; they were reduced into a similar state to that in which they had been in the world, as may be effected with every one when the Lord allows it, and it was then shown what idea they had entertained concerning the state of man after death: they said that some, who were intelligent, asked them in the world what they thought about their soul after its life in the world; they replied, that they did not know what the soul is; they were further questioned as to what they believed concerning their state after death; they said that they believed that they should live as spirits; they were now questioned what belief they had respecting a spirit; they said that he is a man; they were next questioned whence they knew this; they said that they knew it because it is so: those intelligent ones wondered that the simple had such a faith, and that they themselves had it not. Hence it was made evident, that with every man who is in conjunction with heaven, there is an innate [*insitum*] idea concerning his life after death: this innate is from no other source than from influx out of heaven, that is, through heaven from the Lord, by means of spirits, who are adjoined to man from the world of spirits, and this has place with those with whom the freedom of thinking has not been extinguished by preconceived ideas, confirmed by various arguments, concerning the soul of man, which they say is either pure thought, or something animated, the residence of which they enquire for in the body, when yet the soul is nothing but the life of man, whereas the spirit is the man himself, and the terrestrial body, which he carries about with him in the world, is only an administering instrument, by which the spirit, which is the man himself, is enabled to exercise its proper functions in the natural world.

603. What has been said in this work concerning heaven, the world of spirits, and hell, will be obscure to those who are not in the delight of knowing spiritual truths, but clear to those who are in that delight, especially to those who are in the affection of truth for the sake of truth, that is, who love truth because it is truth:

for whatsoever is loved enters with light into the idea of the mind, especially truth, when it is loved, because all truth is in light.*

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* *Extracts from the* ARCANA CŒLESTIA *concerning the Freedom of Man, concerning Influx, and concerning Spirits by whom Communications are effected.*

CONCERNING FREEDOM. That all freedom is of love or affection, since what a man loves, this he doeth freely, n. 2870, 3158, 8907, 8990, 9585, 9591. Inasmuch as freedom is of love, that it is the life of every one, n. 2873. That nothing appears as a man's own, but what is from freedom, n. 2880. That there is heavenly freedom and infernal freedom, n. 2870, 2873, 2874, 9589, 9590.

That heavenly freedom is of heavenly love, or of the love of what is good and true, n. 1947, 2870, 2872. And inasmuch as the love of good and of truth is from the Lord, that essential freedom consists in being led of the Lord, n. 892, 905, 2872, 2886, 2890, 2895, 2892, 9096, 9586, 9587, 9589, 9590, 9591. That man is introduced into heavenly freedom by the Lord through regeneration, n. 2874, 2875, 2882, 2892. That man, in order to be capable of being regenerated, ought to have freedom, n. 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700. That otherwise the love of good and of truth cannot be implanted in man, and appropriated to him apparently as his own, n. 2877, 2879, 2880, 2888. That nothing is conjoined to man in a state of compulsion, n. 8700, 2875. That if man could be reformed by compulsion, all would be saved, n. 2881. That compulsion in reformation is hurtful, n. 4031. That all worship from freedom is worship, but not that which is from compulsion, n. 1947, 2880, 7349, 10097. That repentance ought to be done in a free state, and that what is done in a state of compulsion is of no avail, n. 8392. States of compulsion, what, n. 8392.

That it is granted to man to act from freedom of reason, that good may be provided for him, and that on this account man is in the freedom of thinking and also of willing what is evil, and likewise of doing it, so far as the laws do not forbid, n. 10777. That man is held by the Lord between heaven and hell, and thus in equilibrium, that he may be in freedom for the sake of reformation, n. 5982, 6477, 8209, 8907. That what is inseminated in freedom remains, but not what is inseminated in compulsion, n. 9588. That on this account freedom is never taken away from any one, n. 2876, 2881. That no one is compelled by the Lord, n. 1937, 1947.

That a man may compel himself from a principle of freedom, but not be compelled, n. 1937, 1947. That a man ought to compel himself to resist evil, n. 1937, 1947, 7914. And likewise to do good as from himself, but still to acknowledge that it is from the Lord, n. 2883, 2891, 2892, 7914. That man hath a stronger freedom in temptation-combats in which he conquers, since in such case he forces himself more interiorly to resist, although it appears otherwise, n. 1937, 1947, 2881.

That infernal freedom consists in being led by the loves of self and of the world and their concupiscences, n. 2870, 2873. That they who are in hell know

no other freedom, n. 2871. That heavenly freedom is as distant from infernal freedom, as heaven is from hell, n. 2873, 2874. That infernal freedom, which consists in being led by the loves of self and of the world, is not freedom, but servitude, n. 2884, 2890. Since servitude consists in being led of hell, n. 9586, 9589, 9590, 9591.

Concerning Influx. That all things flow-in which man thinks and which he wills, from experience, n. 904, 2886, 2887, 2888, 4151, 4319, 4320, 5846, 5848, 6189, 6191, 6194, 6197, 6198, 6199, 6213, 7147, 10219. That man's capacity of viewing things, of thinking, and of forming analytical conclusions, is from influx, n. 1288, 4319, 4320. That man could not live a single moment, if influx from the spiritual world were taken away from him, from experience, n. 2887, 5849, 5854, 6321. That the life which flows-in from the Lord varies according to the state of man, and according to reception, n. 2069, 5986, 6472, 7343. That with the evil, the good which flows-in from the Lord is turned into evil, and truth into what is false, from experience, n. 3643, 4632. That the good and truth, which continually flows-in from the Lord, is so far received, as it is not opposed by what is evil and false, n. 2411, 3142, 3147, 5828.

That all good flows-in from the Lord, and all evil from hell, n. 904, 4151. That man believes at this day that all things are in himself, and are from himself, when yet they flow-in, and he may know this from the doctrinal tenet of the church, which teaches that all good is from God, and all evil from the devil, n. 4249, 6193, 6206. But if man believed according to the doctrinal tenet, he would not then appropriate evil to himself, nor would he make good his own, n. 6206, 6324, 6325. How happy the state of man would be, if he believed that all good flows-in from the Lord, and all evil from hell, n. 6325. That they who deny heaven, or know nothing about it, are ignorant that there is any influx from thence, n. 4322, 5649, 6193, 6479. What influx is, illustrated by comparisons, n. 6428, 6480, 9407.

That the all of life flows-in from the first fountain of life, because it is from that source, and that it continually flows-in, thus from the Lord, n. 3001, 3318, 3237, 3338, 3344, 3184, 3619, 3741, 3742, 3743, 4318, 4319, 4320, 4417, 4521, 4882, 5847, 5986, 6325, 6468, 6469, 6470, 6479, 9276, 10196. That influx is spiritual, and not physical, thus that influx is from the spiritual world into the natural, and not from the natural into the spiritual, n. 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9110, 9111. That influx is through the internal man into the external, or through the spirit into the body, and not contrariwise, because the spirit of man is in the spiritual world, and the body in the natural, n. 1702, 1707, 1940, 1954, 5119, 5259, 5779, 6322, 9380. That the internal man is in the spiritual world, and the external in the natural world, n. 978, 1015, 3628, 4459, 4523, 4524, 6057, 6309, 9701 to 9709, 10156, 10472. That it appears as if there was influx from the externals appertaining to man into the internals, but that it is a fallacy, n. 3721. That with man there is influx into the things of his rational faculty, and through these into scientifics, and not contrariwise, n. 1495, 1707, 1940. What is the quality of the order of influx, n. 775, 880, 1096, 1495, 7270. That there is immediate influx from the Lord, and likewise mediate through the spiritual world or heaven, n. 6063, 6307, 6472, 9682, 9683. That the Lord's influx is into the good appertaining to man, and through the good into the truth, but not contrariwise, n. 5483, 5649, 6027, 8685, 8701, 10153. That good gives

the faculty of receiving influx from the Lord, but not truth without good, n. 8321. That nothing is injurious which flows-in into the thought, but what flows-in into the will, since the latter is appropriated to man, n. 6308.

That influx is general [or common], n. 5850. That it is a continual endeavour [*conatus*] to act according to order, n. 6211. That this influx is into the lives of animals, n. 5850. And likewise into the subjects of the vegetable kingdom, n. 3648. That also according to general [or common] influx, thought falls into speech, and will into actions and gestures with man, n. 5862, 5990, 6192, 6211.

Concerning Subjects. That spirits sent forth from societies of spirits to other societies, also to some spirits, are called subjects, n. 4403, 5856. That communications in the other life are effected by such emissary spirits, n. 4403, 5856, 5983. That a spirit, who being sent forth serves for a subject, does not think from himself, but from those by whom he is sent forth. n. 5985, 5986, 5987. Several particulars concerning those spirits, n. 5988, 5989.

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